

The Voice

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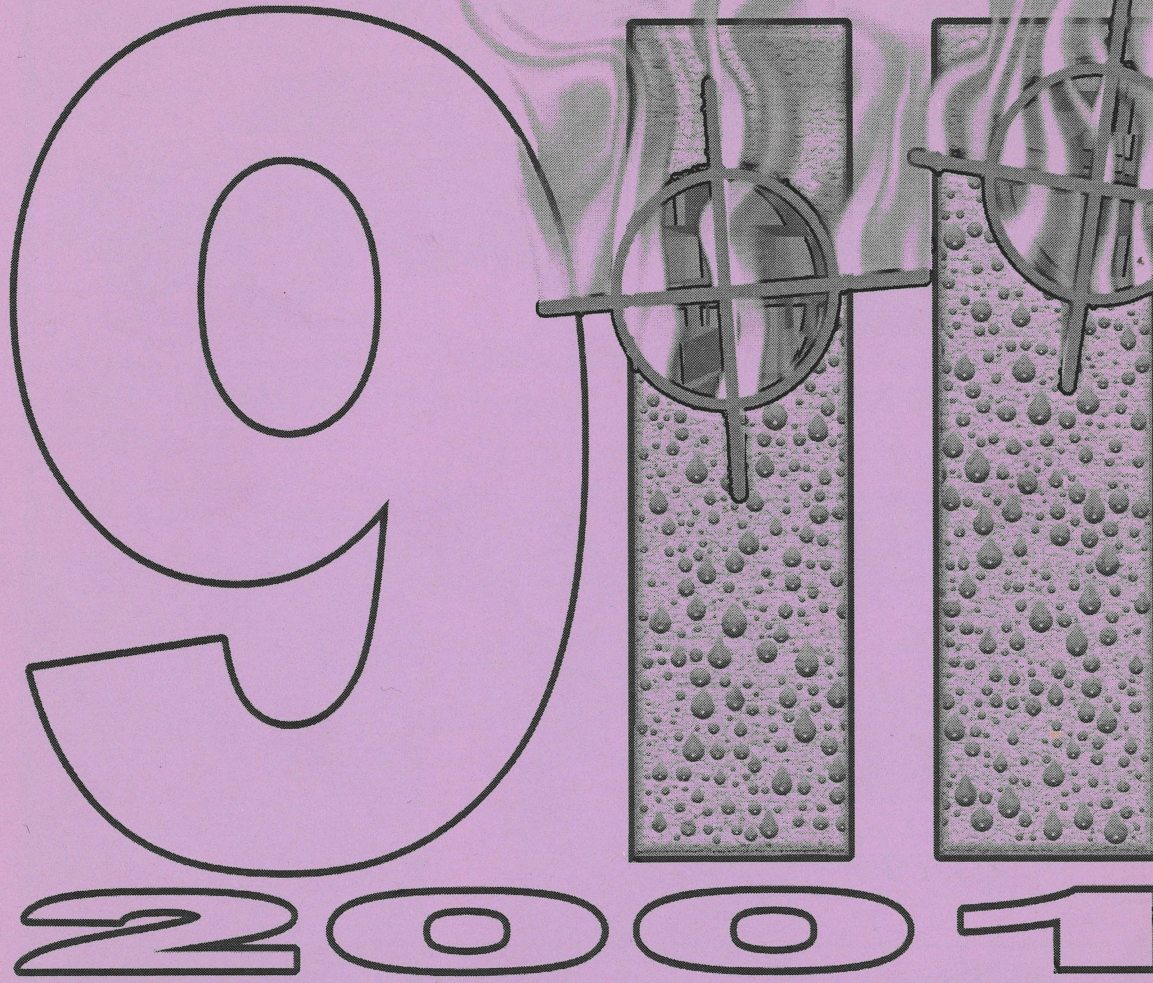
The Voice

LGBT/Alternative
Lifestyles and Culture
for South Central/Western Ontario

Volume Four

Issue One

October 2001



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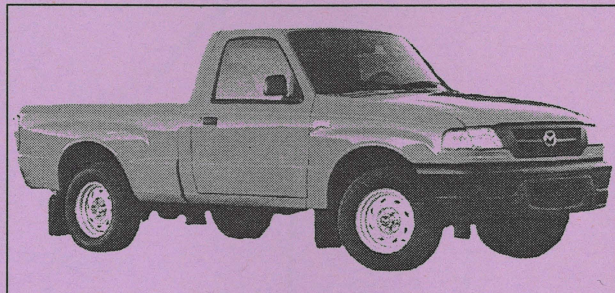
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FEATURES

- 4 Apocalypse? Independent Media's Chance To Shine
- 11 First Unitarian Congregation vote on LGBT inclusiveness
- 12 On a personal note
- 14 Beyond "Good" and "Evil" by Lyn McGinnis
- 23 His-Story
- 24 Poverty
- 25 Matt Shepard Remembered
- 26 Hamilton Pride Up-date
- 27 Breast Cancer Awareness
- 28 Books
- 29 Up-rooting Growth

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Community Listings

Articles

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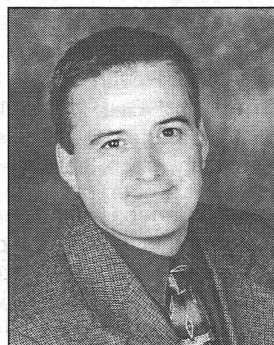
IN THIS ISSUE OF THE VOICE



COLUMNS

First Words: Our Fourth Year & The Attack On The United States	2
LGBT Spectrum: A Man's A Man For All That.....	6
Gay Biz: A Time of Crisis and Change.....	8
Q-Health: September 11.....	10
Claim Your Power: Clear Communication.....	13
Shades of Grey: 9.11.01	16
Spirituality: Life Beyond The Sound And The Fury.....	20
 Events	 22
Community Listings/Organizations.....	30,31
Classified.....	32

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FIRST WORDS

By A.J. Mahari

Our Fourth Year

This issue of The Voice Magazine marks the first one of our fourth year. We'd like to thank all of our loyal advertisers and readers for continuing to support our efforts by advertising and by reading. We look forward to your continued participation with us.

As we enter our fourth year we are making a slight shift to be more inclusive over-all. This is reflected in the change that we have made to our masthead. Under "The Voice" our masthead now reads: "LGBT/Alternative Lifestyles and Culture For South Central/Western Ontario"

We will still have, as our primary focus, LGBT issues, concerns news and events. However, we want to broaden our horizons to also include other alternative or minority communities. So, in the near future, along with LGBT articles you will hopefully also be reading about Native issues, issues of varying ethnic groups, poverty, social justice, health and many other issues that are part of our lives because being LGBT does not make us an island. The Voice wants to be more inclusive of all areas of our society that are not well-reflected in mainstream media.

The Attack On The United States:

You will read quite a bit about the recent tragedy in the United States in this month's issue of The Voice. You may at first wonder why given the focus of this magazine. However, in the last few weeks, I think most of us would agree, that our lives have changed. Many of us have been very personally impacted by this tragedy either through direct loss of a loved one or a friend or by the reality that humanity, freedom, and our very way of life, not to mention our safety, has been attacked. While it was the United States that was attacked directly, we cannot deny our closeness to them geographically, economically, politically and in many ways culturally.



The attack on the United States serves us with notice that there really no longer is an "us" and a "them" globally. We have all been taken hostage. The world, in its ever-emerging global society, now has to come together like never before to avoid World War III and the ever-looming threat of an apocalypse.

It seems just too simplistic to equate the perpetrators of this heinous crime and /or act of war as evil. The issues behind the kind of hatred that resulted in so many citizens from all over the world dying in the World Trade Centre involve much more than just evil. They involve religious interpretation, or more accurately, what most would agree is religious misinterpretation. They also involve the many issues that stem from the long-standing conflicts in the Middle East. One also gets a sense that while countries like ours, the U.S., and Britain have so much and countries like Afghanistan have next to nothing that for some on the *other side*, they feel a great sense of injustice.

You can read more about this issue in the following: Apocalypse? page 4, Gay Biz, page 8, Q-Health, page 10, Beyond Good and Evil, page 14, Shades of Grey, page 16, Falwell, page 18, Spirituality, page 20.

In the U.S. and in Canada we are hearing about Americans pitted against Americans and Canadians pitted against Canadians as this proliferation of hate and lack of understanding across ethnic and religious barriers continues to grow and to fuel barbaric prejudiced acts of terrorism against Arab and Muslim Americans and Canadians. Why does hatred have to fuel hatred? Why do some let their fear motivate such violent and equally senseless acts? Let's hope, that as a global society, we can come together to cripple the efforts of these terrorist and to really work harder at accepting our cultural and religious differences: the survival of all of us may well depend upon that.

Editor: Ms. A.J. Mahari

Ad Graphics
Pride Album &
Web Links: Lyn McGinnis

Advertising &
Web Site: A.J. Mahari

Business Consultant: Darren Kregar

Voice Columnists:

Judy Saltarelli
Noel Springwood
Darren Kregar
A.J. Mahari
Charles W. Westfall
Dr. Jeffery Chernin
Laurie Soper

October Contributors:

Darrin Stanley
Lyn McGinnis
Randy Seigel

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If you have something that you like to say about what you read in The Voice send a letter to the editor. We'd like to hear from you!

You can email us at [REDACTED] or go to our web site at www.thevoice.on.ca and click on HAVE YOUR SAY and use our form mail. If you'd like to snail mail us our address is on page two.

I was appalled to see the letter to the editor in September's issue in which some guy thought it was okay to be so rude to A.J. (*September 2001: Have Your Say*) Where do you guys get off constantly harrassing this woman for her efforts for all of us? Who cares if she agrees with you or not, do you have to be so friggin' rude? I give A.J. a lot of credit for even bothering to publish your rudeness.

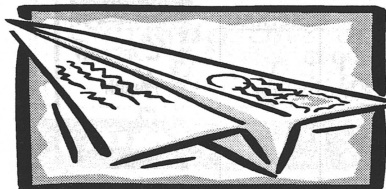
Michael Preston, Kitchener

Where were you last month A.J.? You didn't write anything at all in the entire issue. Hope you aren't letting those who can't stop criticizing the amazing stuff you do in The Voice get you down? Sure hope we see you back writing again soon. I always look forward to reading everything you write. Keep up the good work please!

Chris Henry, Waterloo

Thanks for including that story about elderly LGBT people. (*The Voice, September 2001: "Greying LGBT's"*) It really gave me a lot to think about. I have friends who are older than I am who aren't in such good places right now. I think that as a friend I need to see if there's more I can do to help them. We'll all be there one day. Thanks again.

Beverly Atfield, Waterloo



My hat's off to Lyn McGinnis for such a "right on" editorial. (*The Voice, September 2001: "A community defined and divided by prejudice"*.) I could not agree with you more. I am so sick and tired of the pettiness with which so many in our community treat each other. The splintering off into small groups here and there is so counter-productive to what a community is supposed to be about.

John Martin, Hamilton

A.J. you need to get over yourself, girl! (*The Voice, Shades of Grey, August 2001, "Public Sex: Endless Beating Around the Bushes"*) Really! Come on, now, honey, if you're going to keep telling us queers that we shouldn't be in the bushes you'd better hope you never wander through the wrong spot by accident eh? What we don't need anymore of is your self-righteous clap-trap babbling on about how those of us who engage in public sex are giving you, A.J. and others as stuck up and judgmental as you, A.J., a bad brush with the straights. Going to hear us anytime soon A.J.?

Rick Rogers, Waterloo

Kudos for including the IMC articles. I find them to be very interesting. I felt like the one about the murder in Victoria Park (*The Voice, August 2001, "Kitchener Murder Fuelled By Racism"*) that talked about the race issues that are involved in that whole situation was excellent. It really made me think. That's important.

Douglas Spencer, London

Apocalypse? Independent Media's Chance To Shine

by Greg McDougall

It seems the apocalypse is upon us. The sky is falling. At least, the twin towers of the World Trade Center did, brought down by two hijacked airplanes.

The most horrific act ever committed on American soil. A direct attack on freedom and democracy. The start of a battle between good and evil. The civilized world versus the uncivilized.

That's how its been framed by some. Yes, it is horrible. No, there is no justification for such an act (although there certainly was in the minds of those who did it).

But you must understand that there is a huge hypocrisy in much of the outrage that has since followed the attack. Firstly, we are appalled that innocent civilians have been murdered. Yet, the United States has rapidly moved to engage in a war that will most likely kill many more innocent civilians than were originally slaughtered.

Secondly, there are past instances where the United States has killed innocent civilians. In a column for the

University of Waterloo Imprint, I called the attacks 'karma.' I know that this caused some offence to some, at least to one female student who came to the Imprint office in tears, having understood what I said to mean that her friend who had died in the WTC had deserved it.

I did not mean that; I meant that in a broader sense, when a nation kills innocent people the world over, it can be seen as having brought such misfortune upon itself. I say this in the grand sense of the country, not on an individual level - the innocent people who died did not 'deserve' to die.

However, the nation did deserve some 'blowback,' as the CIA terms it, from the horrors it has performed abroad. Let us compare numbers: in Iraq, many hundreds of thousands of innocent civilians have died _since_ the war, as a result of an eleven-year economic embargo, including a UN-estimated 5000 children each and every month. During the war, tens of thousands died. On September 11, five or seven thou-

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sand died in the attacks.

As people trumpet the fact that we, the good civilized peoples of the world, must do everything we can to win the "war on terrorism," we cannot let them ignore the facts that we are not so unquestionably good and civilized.

Some words from Maruthaiyan, editor of a cultural magazine in Tamil Nadu, in South India: "Because you know, we are not civilized enough to watch this horror in the T.V. screen, munching chocolates and sipping Coke, as America did during the 'Operation - Desert Storm.'" (full article available at:

<http://ontario.indymedia.org/article/#1871>)

There are many, many more examples of instances where American, or American-sponsored, forces have brought terror to innocent peoples.

But this fact doesn't seem to come up much in context of the "war on terrorism." Why? Many people, especially Americans, are ignorant regarding many of these atrocities. Many more see them as justified, as "the price we have to pay." Except we aren't the ones paying the price, so why are we the ones choosing if the price is right?

The mainstream media machine is where I'd point my biggest finger if we're talking about why people are this way.

What stories get covered, and what stories get covered up? Let me give you an example. In this Saturday's Record (September 22), there was a story on how international programs to stop opium growing in Afghanistan are succeeding. It credits the United Nations' drug control agency, and \$1.5 million given to it by the US, for helping to encourage Afghani farmers away from the crop. It also mentions the drought in the country, and that the Taliban "last year banned growing and using opium as un-Islamic."

What it doesn't mention is that the United States bribed the Taliban \$43 million to do this. As an article from

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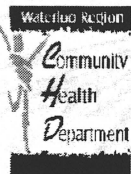
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this May states, "Sadly, the Bush administration is cozying up to the Taliban regime at a time when the United Nations, at U.S. insistence, imposes sanctions on Afghanistan because the Kabul government will not turn over Bin Laden." (full article available at .. article #1825)

It is also very important to examine the media's involvement in this crusade to make "war on terrorism." In the same edition of theRecord, the front page headline read, "Taliban defies U.S. demands." The subheadline was "'It's time for action,' U.S. official says." The article led off with two paragraphs about this, then went into a long-winded discussion of Bush's snub of Canada in his pep rally speech that Thursday.

To frame the issue as the Taliban 'defying' the U.S. is very different than framing it as 'Taliban won't turn over criminal because U.S. has no concrete evidence he's guilty.' Very different.

The mainstream media will not even question whether or not we should be going to war. Remember, there were a very small number of terrorists involved in the attacks, and the weapons of mass destruction that the U.S. uses to go to war with are almost as indiscriminate in their targets as the terrorists were as they attacked the World Trade Center.

There are three key features of the media's coverage of events.

- 1) Covering the tragedy - bringing us up close to the death, destruction, and suffering caused on September 11.
- 2) Giving support to the American government and denouncing critics.
- 3) Demonizing those who are going to be the enemy in this "war on terrorism."

Personally, I see this as an opportunity for Independent Media (IndyMedia) to shine. Not everyone wants to see more people killed. Some people would prefer we have peace. But their media (be it TV, radio or newspapers) doesn't reflect that. IndyMedia does. The global IndyMedia network provides a 'democratic media' where all people can become media creators. In this environment, messages for peace can be shared and promoted.

The K-W Independent Media Centre (IMC) has put out a special edition of

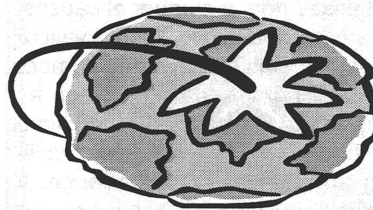
its newspaper, Blind Spot, calling for peace. It's two pages in .pdf file format; you can find it at:

<http://ontario.indymedia.org/blindspot>

Independent media have a very important role to play in the near future. We're living in a new era where dissent is hardly heard, and our freedoms may be restricted as intelligence agencies are given more powers to do 'what they need to do.' The corporate mainstream media has traditionally provided great pro-war propaganda during times of war, and united their citizens behind their leaders. Do we want that as George Bush leads us into a war that I claim is unjust, in the respect that we cannot justify killing innocent civilians, no matter what the cause?

Greg McDougall, of K-W, writes for the IMC's BlindSpot.

<http://ontario.indymedia.org/blindspot>



Hatred, racism sentiment rise to surface after attacks

While many white people in America and Canada believe that racism is not a problem, those who are not white are much less likely to deny its existence.

Muslims and 'Muslim-like' peoples have reason to fear for their safety as people target them and their communities with threats and acts of violence. Racism has always been a problem, and at times of extreme emotion things can get ugly. Especially when a media industry feeds off stereotypes and fuels hatred towards cultural groups.

Aside from a world war, this may be the most negative after-shock from the attacks. When people, who have done nothing wrong, must fear for their safety and are subject to indiscriminate hatred simply because of their culture, something is terribly wrong. Not that it was perfect before, but now it's a lot worse.

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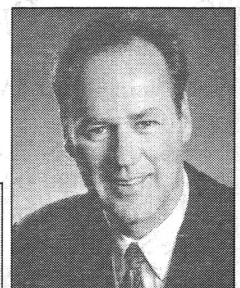
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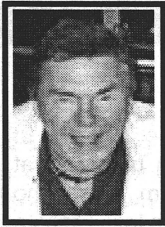
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A Man's A Man For All That And All That

By Charles W. Westfall

When Rudyard Kipling wrote "A man's a man for all that and all that", he probably wasn't thinking about the topic of this column. In fact, what I want to talk about is something that most men don't want to think about. When faced with it, they do think about it; but, even then, they suffer in silence. They just can't or won't talk about it.

Increasingly, TV ads are focusing on a malady experienced by a surprising number of North American men. One emphasizes the fact that it could be "disturbing" to some viewers. It turns out that what is so disturbing is that most men suffer in silence. They are so embarrassed by the condition that they don't even talk about it to their doctor.

Apart from crude and insensitive jokes, this condition is something that people just don't like to talk about. Especially Gay men. Within the Gay Community, it almost guarantees ban-

ishment, ridicule or denigration for those suffering from it. So they choose to say nothing and hope that no one ever discovers their secret. Their new closet is far more confining and fear filled than the one they came out of.

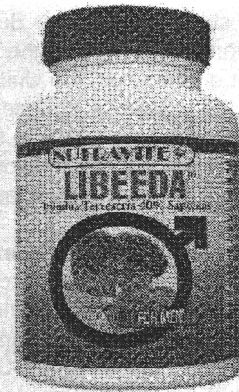
I'm talking about Impotence. If you haven't been affected yet, count yourself lucky. At the same time, the odds are alarmingly high that someday you will be.

Impotence involves Erectile Dysfunction, Low Testosterone Levels, Low Semen Production and Low Libido Levels. It arises from a number of causes: age, smoking, drinking, cardio vascular disease, diabetes and any number of other things. It can affect men as young as 30. It can strike at any time after that. It can be a seriously debilitating and humiliating experience. If any of the causes listed above are part of your life profile, you'd better steel yourself for a severe let down someday. The result is almost assured.

About one third of North American men suffer from impotence. Fewer than 5 per cent seek medical help. Embarrassment, shame and frustration prevent open acknowledgement of the condition. They stand in the way of any hope of recovery. They stand in the way of any kind of relaxed intimacy and open relationship. They stand in the way of any real sense of inclusiveness and belonging.

The available solutions, medically, are limited anyway. Some, like penile implants, are awkward and uncomfortable. Others, like Viagra, have side effects which make them too risky. Persons with Diabetes or Heart problems have, so far, had no adequate treatment available to them.

In the Gay subculture, where social status is measured mostly in inches, appearance and performance, this situation is especially alarming. Any hope



of remedy has to be taken seriously and looked at carefully.

That's why I was considerably excited when I got a phone call from Edmonton recently. It was a request to do an article on a new herbal supplement.


A very pleasant voice asked if I had heard of Libeeda. I hadn't. The voice went on to explain that Libeeda was a natural herbal supplement designed to restore and improve sexual libido by increasing testosterone levels. I was told that while the product would certainly be helpful for men, women could also benefit from its use.

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Many medical practitioners are sceptical about the holistic approach to health maintenance. My own family physician, any time I ask him about Vitamins or Herbal Supplements, says simply, "If they don't do you any good, they probably won't do you any harm."

Anyone whether on any kind of medication or not would be well advised to seek medical counsel before ingesting new substances, however beneficial and full of promise they may seem. Danger of chemical interaction and conflict abound. What seems like a simple solution often leads to disastrous complications.

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I heard the message. I read the literature. I was impressed by the strength of the research and feedback. I think it's worth looking into. At the same time, don't blame me if it doesn't work. Nothing works for everyone.

The burden of Erectile Dysfunction and Lower Libido can become almost unbearable. It can lessen, if not destroy, any sense of self-worth. It can prevent meaningful and interpersonal social interaction and relationships. It can simply become an excuse to give up on life and love.

This is certainly no laughing matter. It is a matter of wholeness, integrity, total well-being and health. Anything that offers some hope of restoring and maintaining those factors deserves our respect and consideration. Increased efforts to understand impotence and its effects are, at the very least, in order. More than that, they are desperately needed.

For many of us wearing the colours of the Rainbow Flag, for one third of us anyway, the pot of gold at the end of that Rainbow may just be topped off by a bottle of Libeeda.

If not, it may just be something we discover in a sense of fraternity and belonging. Any meaningful community, worth the name, will find ways to include and involve the marginalized. Often, this is the result of personal convictions and individual efforts. Some of those efforts can surely involve sensitivity and consideration for those who experience the unthinkable and unspeakable suffering of impotence.

Meanwhile, for further information about Libeeda and to find the supplier nearest you, check out :

www.nutravite.com

Charles W. Westfall is a writer living in Hamilton. This column is a Voice exclusive.

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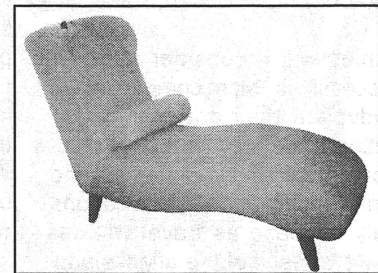
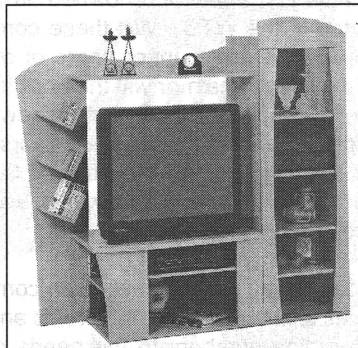
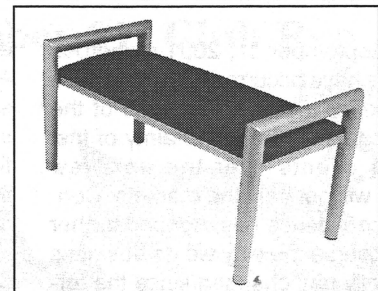
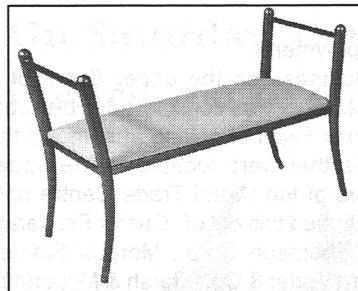
Both members of same-sex couples are legally entitled to register as parents on a child's birth certificate, a B.C. human rights tribunal has ruled.

Ruling in the case of two lesbian couples who challenged the current process of registering their newborn infants, the tribunal said that when a lesbian couple conceives a child us-

ing sperm from an anonymous donor, both partners can be listed on the child's birth certificate.

Before the decision, the non-birth mother had to legally adopt the child before being officially recognized as a parent.

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A Time of Crisis and Change

By Darren Kregar

Since September 11, 2001 numerous changes have occurred in the business world not to mention the crash of the stock markets. The uncertainty of the coming events over the next few months will not help the markets. Consumer confidence has dropped further and of course the way we do business essentially has changed since the terrorist attacks on the United States.

Companies will reconsider their air travel necessities. More companies will likely advance their communication capabilities. Video conferencing, electronic communication via e-mail and tele-conferencing amongst locations will likely increase as travel will decrease. As a result of the attacks and subsequent events, air lines are already have announced lay-offs as a result of lost revenues and decline in passengers.

Security has already been increased at border crossings and airports. More companies will likely increase security measures by installing security systems in which employees will be required to show employee cards or enter passwords to enter their place of

employment.

A business on the upper floors of a skyscraper was considered to be 'tops' in their fields. Looking at some of the firms that were located in the upper floors of the World Trade Centre only confirmed this belief. Cantor Fitzgerald LP, Thomson Corp., Morgan Stanley Dean Witter & Co., Marsh & McLennan to name just a few of renowned firms located in the WTC. Will these companies relocate to upper floors of office buildings again or will they opt for lower floors or even construct their own buildings in the future with fewer floors? Will locating in office buildings in the upper floors be as prestigious as it was once before?

Since the attacks, we have seen companies shift their focus from profits and bottom line numbers to the needs of it's employees. Cantor Fitzgerald LP CEO, Howard Lutnick avoided the attack as he was late arriving to work on September 11, 2001. Lutnick stated "My view of business is different. I need to try to be successful in business so I can take care of... 700 families who are dreaming to find someone. I have a different kind of drive." Mr. Lutnick



posted his home telephone number on his company web site and has been taking calls from relatives of employees. Cantor has 700 employees missing in the WTC. I believe we will see more companies shift their policies to focus on the needs of their employees and families.

The way we do business and the focus of business has changed. Whether these changes are good or bad is to be determined.

To all those within our community who have been affected directly or indirectly by the terrorist attacks in the United States, our sympathies to you.

Darren Kregar is a graduate of WLU's Diploma in Accounting program and the owner of Economical Tax Services (ETS). ETS offers business consulting, bookkeeping and tax planning for self employed individuals.



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(Editor's note: In September's Voice "Starting a Small Business: The Advantages and Disadvantages" did not appear in its entirety. Here is the remainder of that article. Our apologies)

Starting a Small Business: The Advantages and Disadvantages

Disadvantages Continued From Sept:

Paperwork

Considerable paperwork may be required by various levels of government. You are also required to sort and file your paperwork in a manner that is easy to locate if needed in the future. Bookkeeping should be completed on a regular basis. You may decide to hire a bookkeeping service to do this job if you don't like bookkeeping. You must also remit payroll source deductions if you have employees, GST and PST if they are applicable to your business. There is banking to be done. And of course there is always paperwork with anything you do at the bank. You will receive junk mail, vendor catalogues, brochures and articles over time that you must decide if you are going to retain. You will then need to sort and file these items as well.

Home-based or Not?

If you decide to be home-based, you have more disadvantages. There is a risk of working irregular hours because of a lack of separation between the business and home environments. There is a potential for lack of space to operate your business effectively. Distractions and disruptions due to nearness of family and friends may interfere with concentration. Business activity could create difficulties with neighbours. Business and family privacy may be jeopardized.

If you decide not to be home-based then there are decisions to be made regarding location and costs. You need to take into consideration your competition, traffic flow, bylaws and parking.

Running a business is not for everyone. These are only a handful of disadvantages you may experience. There are numerous others I have not mentioned. These vary depending on the nature of your business. Next month, if you haven't become depressed and decided not to start your business, I will discuss some advantages of starting your own business.

'The advantages of starting your own business will follow in the upcoming issue of the Voice'

Darren Kregar is a graduate of WLU's Diploma in Accounting program and the owner of Economical Tax Services (ETS). ETS offers business consulting, bookkeeping and tax planning for self employed individuals.

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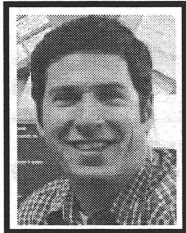
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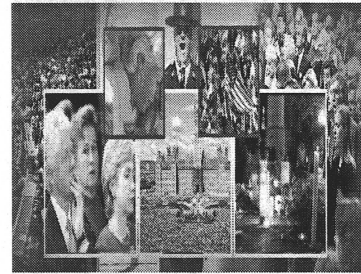
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In the Wake of September 11: Where do We Go From Here?

By Dr. Jeffrey Chernin



It will be difficult, if not impossible, to ever make sense of the September 11 bombing. There were over 6,000 lives lost. Over 6,000 families, plus countless friends and families of friends, will never finish mourning.

Not only can we never make sense of the tragedy, but its effects will linger. Across the country, people are suffering from maladies like post-traumatic stress, anxiety, and depression. Some people are afraid to fly, others avoid buildings, and still others are afraid to leave home.

The terrorists not only destroyed the safety we feel when we enter buildings, planes, and trains as we go to work each morning. They also destroyed our confidence that we and our loved ones are immune to the horrors of this type of tragedy.

If we allow terrorists to continue to hurt us beyond taking necessary precautions and taking decisive action at the threat of terror, however, then they have won, and nothing good can ever come out of this tragedy.

And so, we are left to derive meaning from this catastrophe. What we take from it should be positive and constructive, and it should outlast our lifetimes.

Indeed we are starting to learn from it. For one, other countries are rallying behind our government's efforts to bring the terrorists to justice. I believe it is due, in part, to wanting to see justice done.

But I also believe it is due to the fear that their community and families could be next. They are realizing that terrorists threaten the world community.

As a result, the world is aware that we are in this together, and we are coming together as a community like never

before. I am in awe of the common humanity we feel toward one another, perhaps a feeling not experienced in human history. In other words, the phoenix that is hatching out of the World Trade Center's ashes is the realization that in the world, there is no "them" anymore.

As an example, we can already see that the vast majority of Americans rejecting Jerry Falwell's comments that the tragedy is God's retribution toward certain groups, including the LGBT community.

Quite the contrary, we can look to the lesbians and gay men, including people like the San Francisco public relations executive

Mark Bingham, who fought back against the terrorists, and the whole world acknowledges that they are heroes. And for right now, and hopefully in the future, for the vast majority of citizens, LGBT people are not a "them" anymore.

But in order to have a final victory against the terrorists, we must go on as peaceful and productive members of society. To begin with, we must stop hurting people who are different.

As a personal way to counter the backlash toward Arab-Americans, for example, a friend of mine made a conscious choice to shop at middle eastern grocery stores since the bombing. When he goes into the store, he smiles warmly at the shop keepers. He also buys extra food so that he can make up for people who will no longer shop at these places because of the shop owners' perceived ethnicity.

After my friend told me about his decision, I called my Arab-American ac-

quaintances to ask them how they and their families are doing. I listened as one of them protested how he was being mistreated by his fellow Americans. I remember the story he told me years ago, that when he became an American citizen, he literally kissed the ground. As he told me about the hatred, I shared his anger.

So in order for the phoenix to rise, we must do more. We must take the leap from fighting terrorism to fighting other social ills in our society, starting with prejudice, and continuing with issues of homelessness, hunger, racism, homophobia, addiction, and violence.

These are also the horrors of this world. And now that we are realizing that there is no them anymore, we understand that when a woman is raped, all women are violated; when a man is gay-bashed, all men are wounded; when a child is abused, all children lose their innocence; and when a family goes to bed hungry, all families are starved.

As we move forward, it is time for all of us to recognize that when one person is poor, hungry, or oppressed, it is not an individual problem, but a societal problem. It is not an individual failure, but a failure of society.

Now is the time to take action, to take it upon yourself to become an army of one compassionate person, or to join an organization that helps others or fights oppression.

Now that we recognize that there is no them anymore, it is also time to put community first, and to realize that when you are the benefactor, protector, or helper, you also reap the benefits.

Jeffrey Chernin, PhD, is a Licensed Marriage and Family Therapist. He can be reached at [REDACTED]. This article was submitted to The Voice by Dr. Chernin.

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FIRST UNITARIAN CONGREGATION VOTE ON LGBT INCLUSIVENESS

By Lyn McGinnis

On Sunday, September 23, 2001, at special congregational meeting, an overwhelming majority members of First Unitarian Congregation of Waterloo (FUCW) voted to publicly declare their support for lesbians, gay men, bisexuals and transgender persons, both within the congregation and throughout Waterloo Region.

The meeting was attended by a majority of members who voted on four motions under the heading "Outcomes for the Welcoming Congregation Process." (Also see "Preamble to Four Outcomes" box)

The first read:

"(1): We, the members of First Unitarian Congregation of Waterloo, affirm the following Statement of Welcome:

- We affirm the inherent worth and dignity of all people. We value diversity of belief, culture, race, gender identification, age, ability, income, and sexual orientation. We seek to provide a spiritual home for all who are searching for truth and meaning."

96.7 percent of members voted in favour of this motion.

The second motion read:

"(2): We affirm the following long-standing practices:

- Our programming seeks to reflect the pluralism in our religious community, including recognition of GLBT issues and events.
- We celebrate the lives and love of all people, providing Services of Union for GLBT individuals."

86.9 percent of members voted in favour of this motion.

The third motion read:

"(3): We approve the following policy on GLBT positive Social Action:

- We encourage members of the congregation to speak out against discrimi-

nation and work towards justice, freedom, and equality on behalf of GLBT persons in the greater community. As with other initiatives those seeking to put their values into action shall do so in accordance with current social action policies."

88.9 percent of members voted in favour of this motion.

The fourth and final motion read:

"(4): We approve the following policy on Advertising:

- Our general advertising will continue to focus on our liberal religious message and reach out to all who might find a spiritual home here. It may include our Statement of Welcome and/or the words "celebrating diversity."

- We will adopt the rainbow as a symbol of our diversity (including but not limited to diversity of sexual orientation and gender identification), and this symbol will appear on our sign.

- We affirm our practice of advertising in GLBT publications, reaching out to this community and its concerns."

84.1 percent of members voted in favour of this motion.

The public commitment outlined in this vote was the culmination of a two-year effort at FUCW, including the creation of a member survey on GLBT issues, spearheaded by the Welcoming Congregation Committee (WCC). The name came from the "Welcoming Congregation Program," an adult education workshop series produced by the Unitarian Universalist Association based in Boston.

The immediate goal of the 14 workshops was to educate members. Some of the workshop titles illustrate the scope and ambition of the program, "The Common Elements of Oppression," "Bisexuality and Biphobia," "Transgender Identity" and "How Homophobia Hurts Us

All." The larger goal was to stir participants to become involved in solutions, including changing congregational by-laws to include affirming and non-discrimination clauses in membership, hiring practices and the calling of religious professionals.

On the results of the vote, Rev. Treadwell said it was a joy to participate the "highly positive" vote. "We've spent much congregational energy on this matter for the past two years and the Board, the 'Welcoming Congregation' Committee and others deserve much appreciation for all the efforts they've expended to bring about this happy conclusion.

"When I went to Unitarian House today (Monday, September 24), I was gladdened by the sight of the rainbow on the sign outside. Now we need to think about how best to relate to one another in our 'rainbow' community, with such diverse colorations of thought and personality. This vote was a milestone indeed, but more a beginning than an end — we won't be finished

Continued on page 18

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ON A PERSONAL NOTE.... Leaving The WWRP By A.J. Mahari

It feels awkward to take this space and opportunity to say this but it also feels necessary since so much has been said and so much has happened in our community over the course of this past year.

I am the current Chairperson of Waterloo-Wellington Regional Pride (WWRP). In one month my term will be over.

The WWRP is in the process of implementing a formal structure, which I think is a very good thing. There are many new people on board who are giving of their time and energy, this too is very positive for our community.

I agree whole-heartedly with the direction and goals of those who are now getting ready to take up positions on the board. I will support them in any way that I can.

However, I am not going to run for a position on the board this year.

So much of what I chose to do over this past year, in terms of the WWRP, was debated publicly, albeit behind my back, most often, and in small groups, along with on a local email list. I felt it necessary to make my decision to leave the WWRP public in this way.

This gives me the opportunity to explain my actual reasoning for not continuing to work with the WWRP and will hopefully speak to any idle gossip or insinuation that may arise from my decision.

Much to my chagrin, many have told me that I have become somewhat of a "public persona" therefore I think it is very important that our community understand where I am coming from. My decision to leave the WWRP is not one of drama or incident but is rather a largely personal one. It is **not** a vote of non-confidence in those who are poised to work hard for our community in the up-coming year either. Last year was a very stressful year in terms of planning Pride. There were not

enough volunteers and there really wasn't any organization to follow. So, we did the best that we could. A "best" that for some, clearly, could never be "good enough".

Many of you reading this may be unaware of community politics, lucky you! For you lucky people let me just say those of us who made up the WWRP, and mainly, namely me, took a lot of criticism, some of which continues to this very day, for all the efforts that we put in to serving this community. That is not to say that some concerns were not valid. Everyone has their own opinion about Pride and community politics. I only wish more people would turn their opinionated criticism into action. The amount of work and the lack of support, I'm afraid, does take its toll. No, this really isn't sour grapes. It's more about me coming to realize that wearing two hats in such a small community is not such a good thing. Therefore, I will take off the WWRP hat and leave my editor of The Voice hat on.

For those who worried that "power" was too centralized in this community, well, you can now rest easier. I've heard a lot about this misperception of "power". I don't see how there could be any "power" in a position, namely WWRP Chairperson, that nobody else wanted last year. For me it felt powerless to be constantly attacked by people, most of whom don't even know me. I felt powerless in the face of constant criticism and apathy. I felt, and still feel, powerless and very sad about the rifts that have developed and still exist in our community. For me getting involved with the Pride Committee was about ideals and working to try to better our community. It is fair to say, that in the end, when all was said and done, it was a living lesson, for me, in the reality that I do NOT like politics up close and personal. I'd much rather write about the politics of community than be the one with my picture on the dartboard of dashed idealism, the target of such negative and constant criticism. I'd much rather step back surrendering whatever "power" I was incorrectly perceived as having and continue to work for our community in other, less political, or "supposedly powerful" ways. I wish the new board of the WWRP much success!!

Jean-Paul Pilon

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The Power of Clear Communication

by Judy Saltarelli Neal

Your relationship is in trouble. You and your partner just don't seem to be able to talk to each other to solve the problems. You feel like he or she just doesn't get it. What can you do to repair the situation?

One way is to look at the way you are communicating with each other during your attempts to discuss your problems to see if there are some changes you can make that will enable you to better understand each other and work out the problems. Quite often these problems arise either because we assume we know what our partner feels or thinks, or we misinterpret their feelings about our behaviour.

Here's a technique, called "Clearing," that may help. It involves a simple change in the way we approach talking about what's bothering us. This simple change can often prevent the escalation of anger that can derail many efforts at problem solving. It also provides an opportunity to clear up any misunderstandings caused by 'mind reading'.

Our common tendency, when we have a complaint about someone, is to say: "when you do 'x', it makes me feel _____". Even if these words are said calmly, the very structure of this approach is persecutory, and it often triggers a defensive stance by the listener. And things often just go downhill from there.

A slight modification can make a world of difference. Next time try this recipe instead.

First, tell your partner that you have an issue you would like to clear with them and ask if this is a good time. If it isn't, make an appointment for a time later on that's good for both of you. It's important that both parties be able to focus on it.

For clarity, I'll call the person who has the complaint "Person A" and their partner "Person B".

Basically, the process involves Person A stating his or her complaint in a non-threatening way while Person B listens without interrupting. When A has finished stating his or her issue, B then responds while A listens without interrupting.

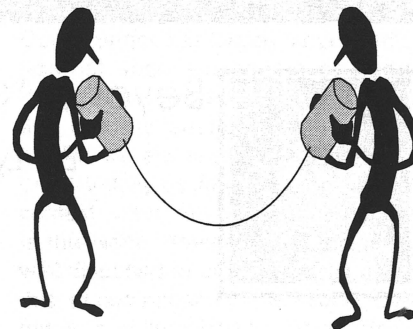
Focus on only one complaint at a time, and stay with it until you feel you've completely cleared the issue. Completely clearing an issue means that each of you fully understands the other's position and feels understood in return. It doesn't necessarily mean that there is a resolution that will be equally satisfactory to both partners.

Step 1: Person A says "B, I feel _____ when you _____, because I think it means that _____." What I need from you about this is _____."

Step 2: Person B responds. This will usually involve reporting either that they did not know their behaviour was triggering the feelings Person A reported, or that to them their action or behaviour has a different meaning than it does to Person A. It may also involve a discussion about how Person B feels about what Person A said he or she needs from Person B.

Step 3: Person A responds to B's comments by providing further information about his or her feelings or needs, or clarification of their understanding of the meaning of B's behaviour.

Continue this process, alternating who has the podium. It's important that you listen carefully while your partner has the floor, and that you wait until they are finished before you respond.

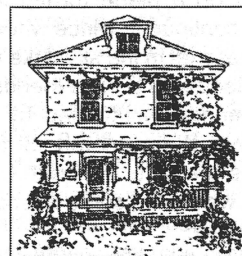


You can then explore different options or compromises, and each be fully heard and understood in the process.

Carefully following this process can help clear up misunderstandings, and can provide an opportunity to let your partner know what your needs are in a non-threatening way. And, instead of escalating arguments, you can have lots of fun making up!

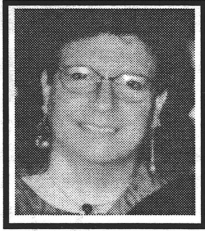
Judy Saltarelli Neal is a Counsellor and Personal Productivity Coach at A Different Way in Waterloo, Ont. This article is a Voice exclusive.

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ATTACK ON THE UNITED STATES



Beyond "Good" and "Evil"

By Lyn McGinnis



As it happened, on Tuesday, September 11, I had a late start to my morning and was just finishing my tea and watching Canada AM. I was about to turn the program off when the news was first announced just before 9:00 a.m. I found all my projects and concerns eclipsed as a

drama and tragedy beyond anything I had witnessed, and perhaps more to the point, closer than anything I had experienced before, unfolded on our television. The speed and devastation of the attacks and the resulting horror have haunted me. The scope of events was so large; they went beyond what I could see at once. Like many others, I have

had many dreams of being caught in those immense and seemingly indestructible buildings or being a helpless passenger on a plane turned into a weapon. I continue to wince whenever I see or hear a jet in the sky! Like most, we know people who have friends and family immediately affected by what has happened. Fortunately all family and friends are safe, although I know one friend who fears some associates did not survive.

My reason for this comment has to do with what has happened since this terrible day. I am writing this on Sunday, September 16, and can only guess what the ideas I am about to discuss have been translated into, but I fear it will mean more death and destruction for more innocents.

I am very wary of the use of the emotion-laden and absolute terms like "Evil." I have heard this rare word spo-

ken many times with great satisfaction since these events. Using comforting abstracts such as "Good" and "Evil," and "Us" and "Them" helps fill our void of ignorance and cushion us from dealing with stark reality. When suddenly confronted by something so enormous

Using comforting abstracts such as "Good" and "Evil," and "Us" and "Them" helps fill our void of ignorance and cushion us from dealing with stark reality. When suddenly confronted by something so enormous and terrible, it can be a matter of emotional survival to reduce them to easy terms. This is especially the case when many of us have little or no idea of why this has happened.

and terrible, it can be a matter of emotional survival to reduce them to easy terms. This is especially the case when many of us have little or no idea of why this has happened. These labels, while a bit dated, still are part of an immensely complex web of concepts making up our cultural ideology. As such they are an artificial construct meant to help us in viewing the challenging diversity of a world of events.

A vital hallmark of every successful ideology involves the clear separation of "the other" from "us." Given the reality of how similar all humans are, this can only be achieved by distorting reality. This fiction works best when the general population is ignorant of both the nature of "the other" and how they see themselves and us.

The aftermath of September 11 is a case in point. North Americans are dangerously ignorant of the historical roots underling these terrible events. We compound this historical ignorance by simplifying the planners and perpetrators with additional comforting labels such as "insane," and "madmen." As we know so little of why this happened, we comfort ourselves by calling them "Evil" while preparing to murder far more than 5,000 in the name of an-

other absolute concept - "Justice."

Evidence of a dangerous ignorance of the historical roots also appears in our shock at seeing people in other parts of the world celebrating these events, calling those responsible "Heroic." It must be remembered such demonstrations do not represent the mainstream of Islamic culture. While these are the voices of alienation, they are tapping into ancient hostility towards the West we need to understand. These voices publicly said those flying the planes were "Courageous" and deserving the title "Martyr." Here we see a very dangerous situation of two ideologies, based on mutual distrust and hostility, having created worldviews in complete opposition to each other. Concepts like "Good" and "Evil" are confidently evoked by both, when they are clearly tied to very specific contexts. Ignorance about the context each lives in leads to our labeling the same events and individuals as "Good" and "Evil," "Courageous" and "Cowardly." When each sees this ideological conflict they compound it by labeling their view "Right" and the other "Wrong!"

Perhaps the worst part of this conflict between ideologies is the role religion plays. Tragically, we see the ancient hostility of Christianity versus Islam unfolding before our eyes. After September 11, we have seen Canadian and American Muslims and Mosques subjected to harassment, vandalism and worse, illustrating our own willingness to commit crimes of hate. This is happening despite Muslim leaders around the world condemning these actions. They have clearly stated they have no relation to the teachings of Islam. The Quran teaches the murder of one person is the same as the murder of all humanity and the saving of one life equal to the saving of all. Sadly, this message is drowned out by religious finger pointing and the strident calls for

self-righteous retribution.

The first step in unraveling this mystery is to try to step out of our North American ideology by better understanding how our culture has impacted the Third World. American poet and philosopher George Santayana is famous for observing: "Those who cannot remember the past are condemned to repeat it." In this part of the world, we have a very short memory about American foreign policy as well as the impact of "Globalization" on the Middle East and the Third World. While obviously parts of the Middle East have become immensely wealthy due to their vast oil reserves, this has also brought close ties with the West. The resulting exportation of American culture, regardless of its impacts on local history and religion, has created huge resentments simmering for decades. There have been many backlashes against this situation. Perhaps the most notable example was the Iranian revolution against the pro-Western government of the Shah of Iran led by the Ayatollah Khomeini in 1979. This led to the establishment of an Islamic Republic outlawing many Western influences and referred to the U.S. as "The Great Satan." More recently we have seen the extremes of the Taliban regime in Afghanistan, where it seems the storm is gathering. These reactionary republics are based as much on hatred of the West, as a return to traditional values. Within their borders, even greater hatred against North American and European civilization has evolved. In these militant cultures and throughout the Middle East, the population knows a great deal about North American culture, whereas Americans, and to a lesser extent Canadians, know little or nothing about the Middle East and the rest of the Islamic world.

The roots of September 11 extend even further back. In the 19th century, European powers with their colonial empires, the military and political culmination of centuries of European supremacy, dominated and exploited the region. Perhaps the roots of September 11 have their beginnings even further back, to the Christian Crusades from the 11th to 13th centuries of the Common Era. Over this period and six crusades, massive devastation and bloodshed occurred in the name of tak-

ing and holding "The Holy Land." Throughout this long and bitter saga, citizens of the Middle East, as with any oppressed people, have not forgotten the European and now American empire's domination of their land, population and religion. Rightly or wrongly, this long chain of events is seen as a connected and continuous pattern of economic, political, social and religious manipulation.

The other dangerous ignorance displayed since September 11 with the use of the word "Evil" has to do with the idea only an insane person could do what we saw in the U.S. "Insane" is another comfortable abstraction. It calms us from any need for troubling questions about how someone could



live on the same planet and yet be capable of such horror. Since these events, I have heard a UW Sociology Professor speak to this idea to a group still in shock at what had happened. He said there have been many in-depth studies and several books written on the psychology of captured "terrorists" based on extensive interviews and analysis. These studies show most do not fit the personality profile we associate with mass murders. They are not dysfunctional, isolated loners with no social skills, but usually successfully employed, highly intelligent, and well liked by coworkers and friends.

There was a key difference between these persons and the general population. They are usually part of a culture, or subculture, with a guiding idea system targeting a particular group or population as the enemy. Such a system is forged in a context of poverty and misery, it is highly emotional, unfortunately tied to religion, and steeped in an intense sense of historical injustice. The purpose of this system is to dehumanize this target population. This ideology allows them to act like typical human beings in general society and like mass murders towards this ideologically demonized group. In very general terms, this is the psychology of the suicide bomber.

We must remember the terrible circumstances such ideologies flourish in. Our affluence has largely inoculated us against such extremism at home. While this is a mentally and emotionally healthy environment for us, it means we are ill prepared for someone hunting us from a very different context. I fear the larger tragedy here is the North American psyche is not well disposed to understanding any of this. In comparison to the Middle East, this is a culture barely out of infancy and is highly individualistic. Its mythology was forged in the "Wild West." In such a mythic landscape the "Good Guys" and "Bad Guys" are clearly distinguishable and share the same culture. The Third World is made up of cultures immensely older and far less interested in individuality than community identity. Particularly in the Middle East, these communities are motivated by a long historical memory, along with a sense their religion and culture are threatened and the ideal of "Heroic Martyrdom." As such, these two cultures are in every sense speaking different languages and drawing on totally different perspectives.

For all the differences between alienated organizations in Middle East and mainstream American culture, they have one unfortunate similarity, the deep belief they know what is absolutely "Good" and "Evil." When these definitions are at odds with each other, how can any real understanding and healing take place? When we have a few willing to use whatever weapons of mass destruction, including passenger airlines, at their disposal, how can any of us ever be safe?

The long-term answer lies in the willingness to step outside our own idea system and hear what "the other" has to say. Within the context of respect, we can then tell them our story. In a small and dangerous world, we can no longer afford our luxurious ignorance. We must move beyond "Good" and "Evil."

Lyn McGinnis, of Waterloo, is writer, web and graphic designer. His company is BlueStarWeb Design. He also does ad graphics for The Voice.



9.11.01

By Ms. A.J. Mahari

911

September 11, 2001: joins other notably horrific days in infamy. It was the day that the not so new (anymore) millenium bore witness to the beginning of a very new and dangerous kind of war. The day that so many innocent lives were literally pulverized. A day that most of us, so unaccustomed to 'wartime', have really no idea where to file. It remains, for me, and countless others, a day that still, to some degree, seems too surreal to actually be true. Yet we know also somewhere inside of ourselves that it is indeed true. The world is a much more precarious place now. We all continue to endure this trauma, not the least of which was seeing the second plane hit the second tower on live 'real-time' television.

We, in North America, are so desensitized to violence and the scene that unfolded on September 11th, I've heard many say what I felt, "It was like watching a movie" This is, of course, no movie. There is no assurance that the *good guys* will win, or that *good* will triumph over *evil*.

"Ground zero" - unbelievable heart-ache and such an atrocity. The hateful killing of over 7,000 innocent people - so senseless. The stress and trauma that is beginning to emerge from this incident sees mounting numbers of people trying to cope with the very real post-traumatic stress, panic, and phobias that this kind of terror often causes.

For all the past tragedies that the world has endured, never before, has there been such extensive and comprehensive media coverage. Is it healthy?

Speaking of media coverage it saddens me that most mainstream media has not even reported about one gay man who was a hero on the plane that crashed in Pennsylvania but was likely meant to ram into the White House. The hero I speak of was gay public relations executive and rugby enthusiast Mark Bingham, 31, of San Francisco, who contacted his mother by cell phone minutes before the United Airlines jet he was taking from Newark, N.J., to San Francisco crashed in the countryside in western Pennsylvania.



Openly gay American Airlines pilot David Charlebois, who held the position of first officer onboard American Airlines Flight 77 was among the crew and passengers who lost their lives Tuesday when terrorists hijacked the Boeing 757 jetliner and crashed it into the Pentagon.

In the first week after the attack on the U.S. it was very difficult to find much else on television. It was almost all news coverage. It was very difficult not to just be transfixed by this. Information over-load, to say nothing of the emotional reality of it all.

I was relieved, and yet felt guilty, when in the second week after the attack, many programs returned and turning on the television didn't mean delving into the New York nightmare. As bad as one can feel for wanting to continue on with the daily routines of life, that is exactly what I knew I had to do. Every once in awhile I'll still flick over to CNN and hear the latest terrorist threat or their analysis of the potential danger for this and that. All very scary and stressful stuff.

If there can be good come out of something as terrible as this, it may be that if we choose to we can really take a look at our priorities. We can also look more closely at the reality that life is uncertain and risky and that we have many choices to make. We are not in control of things outside of ourselves. Yet, we must go on. We must continue to find ways to embrace the meaning that our lives do reveal to us, whether that be minute by minute, hourly, or daily. Seeing the sudden and very unpredictable death of so many innocent people who were just going about their daily routine is overwhelming. The way that the world is post-9.11 there is no way to know for absolute sure or take for granted that your normal daily routine might not be interrupted by the horror of terrorist activity. This coupled with the reality that many kinds of violence are and have been increasing makes the reality of everyday living a much more vulnerable and challenging one.

If we can surrender this fact to our faith, whatever that faith may be, we can find sane ways to survive, continue to thrive, and to live in an increasingly insane world.

Fear is a normal part of life. It is not having fear that is such a bad thing, it's how we choose to handle it. I think a great deal of the struggle that we, in North American society, have around

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the potential risk to our lives in everyday life has a lot to do with the fact that we keep the reality of death hidden in the closet. We don't talk about it. Many fear it despite the fact that it is something that none of us can control.

Every time I feel overwhelmed when I think about what happened on September 11th, to all those people, I remind myself to think about the gift that each day really is. There is such inherent value in each hour of each day, no matter what we are doing. If we can somehow hang on to that then we are doing the best we can with the heightened sense of vulnerability that we now have to live with.

Life being what it is, it offers us many opportunities to lose ourselves to this reality. These breaks or escapes are likely good for us so long as we don't deny the reality and the impact that world events have on our lives.

Who among us does not, if even for a moment, try to imagine what we would feel if our lives were coming to such fast, unpredicted and tragic ends? What would we do in those last seconds? What must those people have felt?

As the result of all of the technology that we have many were able to use cell phones and email to say good-bye to loved ones. Something that years ago would not have been possible. I wonder how much being able to send those emails and make those calls comforted those who were about to die? I wonder how much those last words from their loved ones will help sustain those they left behind?

It is important to reflect on the human aspects of such a large-scale tragedy. We are all human, a part of humanity, and in trying to imagine how others felt we step outside of ourselves and our daily routines long enough to connect with those who are no longer with us.

The concerns of all the days before Tuesday September 11, 2001 pale in comparison to post-September 11th. Entertainment gave way to 24 hour news focus. Every one of us who did not experience this tragedy first hand has experienced what experts are now referring to as, "second-hand trauma". For those with any previous trauma issues in their lives many are re-experiencing their past trauma via triggers associated with the affect of present-day events. This is the trickle-down

affect of so much instant information and constant media coverage. What will the United States do next? What are they doing now that we don't know about and that the media is unaware of? There is a sense that collectively the world is holding its breath.

There are calls for swift, sweeping and brutal retaliation. There are calls for peace. There is the very real concern that more innocent lives will be lost in the battle to stop these terrorists.

The aching heart of humanity is beating faster and faster as shock gives way to utter anger and grief. So many lives lost. Persons whose bodies will never be accounted for. Body parts that will not be matched to the people to whom they belonged to in life. Loved ones left to grieve without the closure of being able to bury those bodies.

Ground zero, they say you really have to be there to truly see the horror and the destruction. I can't imagine. I have seen enough on television to know that I don't think I would have what it takes to see the actual site. Towers that stood as the symbols of America's financial power and of America's affluence are now humbled in their ruins. Ruins that are a testament to the evil that people can perpetrate when they are intent upon it. Ruins that sit silently upon the thousands of people who did not deserve to die. 9.11, the day the world changed. Whether it changed for the better or the worse, in the long run, remains to be seen. I hope that the world will have clear success against these terrorists and others like them and that out of such world-cooperation we will see some good come out of all of this tragedy.

911, ironic, and the world has never needed love as much as it needs now. 911 signifies emergency. Our world is in crisis. The situation is an emergency. The intolerance of humanity sits at its own ground zero and what hinges upon the outcome of our learning to tolerate each other is our actual survival.

The opinions expressed in this column are those of A.J. Mahari, only, and are not made from any editorial standpoint of The Voice Magazine.

Make love, not war In honour of the victims, let's not kill any more innocent people

Horror has hit home in the United States. On September 11, Americans and people all over the world witnessed a numbing display of violence as first one hijacked plane, then another, slammed into the twin towers of the World Trade Center, triggering their collapse. The Pentagon in Washington, D.C. was attacked in a similar manner and a fourth hijacked plane also went down in a crash.

Office workers, airline passengers and crew, and rescue workers were all innocent victims killed in this unthinkable act. New Yorkers breathing in the asbestos and other chemicals released into the air by the levelled buildings are also victims, as are all others affected somehow by these attacks.

However, were you to ask any of those killed in the attacks or those who were first-hand witnesses to the complete scale of death and destruction, a common theme might emerge: that they wouldn't wish this type of evil on anyone, even their worst enemies.

Yet in the emotional aftermath of these attacks, we stand on the brink of bringing even more death and destruction onto more innocent people.

U.S. President George Bush has declared war on terrorism. The U.S. Senate and Congress have offered unanimous backing and \$40 billion (US\$) to fight this "unconventional" war. NATO is also 100 percent onside.

Violence will not win the war against terrorism. Violence will only lead to more violence and will create more terrorists.

If you are opposed to more senseless violence, speak up. Protest for peace, phone your government representative, let the world know that we need to take a different tack.

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FIRST UNITARIAN CONGREGATION VOTE

continued from page 11

until unjust discrimination of all kinds is finished, not only in our congregation but in the world at large."

Margaret Insley, President of the FUCW's Board of Directors agrees, "These four statements affirm our congregation's welcome of gay, lesbian and transgender individuals and our desire to reach out to this community. I believe as Board President, my main task has been to ensure our collective decision making process was fair to all and that all voices, both supportive and dissenting, were heard.

"In the end we have had a very strong vote in favour of adopting these statements in our Policies and Procedures Manual. I believe one of the major benefits of the program has been its educational value. Throughout the process and through the hard work of the Welcoming Congregation Committee, our congregation has had the opportunity to learn much about the issues facing gay, lesbian, bisexual and transgender individuals. I thank the Committee for their efforts."

Dave Keller, Chair of the WCC, said the Unitarian congregation passed a very important stage on Sept 23. "We have said to the greater community that our Principles and Proposes reflect a strong support for the GLBT community and that we are not afraid to declare this outside the church walls. We hope to continue assisting in GLBT interests and strive for greater understanding, diversity and inclusion." (See "Unitarian Principles and Purposes" box) Kimberley Williams, a member of the committee also said, "I had a feeling it would pass because the survey results from last fall suggested most people supported what we were trying to do. At the same time, I didn't want to get my hopes up. It hit me while I was waiting (for the vote count results) just how nervous and emotionally invested I was. When the results were read, I felt joy — almost disbelieving joy! This has definitely been a bright spot in the world after an otherwise bleak two weeks since September 11!

I spent the day fully savouring the victory because there are so few victories with regard to social justice. It's help bolster my faith in people!"



UNITARIAN PRINCIPLES AND PURPOSES

"We the Member Congregations of the Unitarian Universalist Association, covenant to affirm and promote:

"The Inherent Worth and Dignity of Every Person

"Justice, Equity and Compassion in Human Relations

"Acceptance of One Another and Encouragement to Spiritual Growth in Our Congregations

"A Free and Responsible Search For Truth and Meaning

"The Right of Conscience and the Use of the Democratic Process Within Our Congregations and Within Society at Large

"The Goal of World Community with Peace, Liberty and Justice for all

"Respect for The Interdependent Web of Existence of which We Are All A Part

"The Living Tradition we share draws from many sources

"Direct Experience of that Transcending Mystery and Wonder Affirmed in all Cultures which Moves Us to a Renewal of the Spirit and an Openness to the Forces which Create and Uphold Life

"Words and Deeds of Prophetic Women and Men which Challenge us to Confront Powers and Structures of evil with Justice, Compassion and the Transforming Power of Love

"Wisdom of the World's Religions which Inspires Us in our Ethical and Spiritual Life

"Jewish and Christian Teachings which call us to respond to God's Love by Loving Our Neighbours as Ourselves

"Humanist Teachings which counsel us to heed the Guidance of Reason and the Results of Science, and warn us against the Idolatries of Mind and Spirit

"Spiritual Teachings of Earth-Centred Traditions which Celebrate the Sacred Circle of Life and instruct us to Live in Harmony with the Rhythms of Nature"

**See page 21 for the for the Unitarian
PREAMBLE TO THE FOUR OUTCOMES VOTED ON**

As the World Prays, Falwell and Robertson Blame ACLU, Gays, and Others for 'Deserved' Attack Has America provoked God to remove his hand of protection from the land?

Jerry Falwell's comments 45 minutes into a 700 Club broadcast regarding the terrorist attack: "The ACLU has got to take a lot of blame for this ... *I really believe that the pagans, and the abortionists, and the feminists, and the gays and the lesbians who are actively trying to make that an alternative lifestyle, the ACLU, People for the American Way—all of them who have tried to secularize America—I point the finger in their face and say, 'You helped this happen.'*" Falwell's rationale is that the secularization of America has provoked God "to lift the curtain and allow the enemies of America to give us probably what we deserve."

700 Club host Pat Robertson, who said he "totally concurs" with Falwell's assessment, has been preaching a similar message for days. "It [terrorism] is happening because God Almighty is lifting his protection from us," he said in a statement quoted by the Associated Press. "We have a court that has essentially stuck its finger in God's eye. ... We have insulted God at the highest level of our government. Then, we say, 'Why does this happen?'"

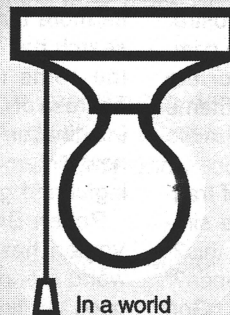
An ACLU spokeswoman tells both The Washington Post and The New York Times that it "will not dignify the Falwell-Robertson remarks with a comment," but the White House has not such qualms. An unnamed official there called the remarks "inappropriate," adding, "The president does not share those views."

Other Christians certainly do. Weblog has been noticing that this explanation for the bombing is common among many Christians, not just Robertson and Falwell.

<http://www.christianitytoday.com>

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Spiritual Life: The Quest for Freedom

Finding Life Beyond The Sound And The Fury

By Noel Springwood

(This column is respectfully and humbly dedicated to a troubled and grieving world, to all those touched by last month's tragedies and to all those in need of a renewed sense of purpose and worth.)

"Tomorrow and tomorrow and tomorrow, moves on this petty pace from day to day. Life is a tale told by an idiot, full of sound and fury, signifying nothing."

The words Shakespeare puts into Macbeth's mouth are strong. They are not, I fear, as peculiar to him as they may seem. Similar feelings of frustration and helplessness are all too common. As a result, the search for the meaning of life is a pervading theme not only in art and literature but in life itself.

Often and especially in times of tragedy, this search translates into a simple question, "Why did God do this?" or "Why did God allow this to happen?" My answer is always the same, "God didn't do either."

Now before you get out the dunking stool or start preparing the stake, let me explain. Or at least try to.

Atheists would never ask either question. Agnostics wouldn't have to.

The tendency to blame God, or to thank God, for whatever happens is born of organised religion and the images of God popularised by religion. Some religions have good Gods and evil Gods and so, for them, the explanation is simple. For a monotheistic religion, however, the answers are not

so simple. Ultimately, though, the search for the answers is very much a part of our human experience. It defines and directs much of human life.

Ironically, those disciplines that approach the search scientifically and academically, have rarely achieved little more than a catalogue of how the search has progressed in the past. At the same time, people like Mother Theresa of Calcutta, have captured the imagination of the world and given a new dimension to what in life is meaningful and good.

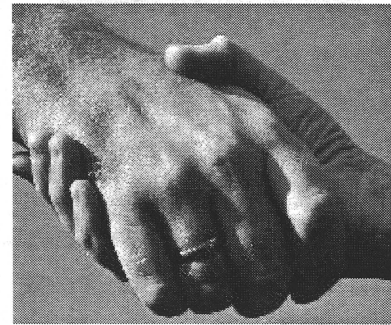
Robert Browning, in the poem *Abt Vogler*, has the musician say, "This world means intensely and it means good. To find its meaning is my meat and drink."

Along with Browning, Vogler and Mother Theresa, I also believe that the search for meaning is an art. It is an art that begins not by seeking answers outside oneself or one's experience. The traditional panacea of rites and rituals and commonunal expression offer little more than a temporary and often illusory solution. The true search for meaning begins in the depths of self and the basic goodness of human life.

So, what can be said when the "Why" questions surface, as they surely have in the wake of last month's terrorist attacks? Is there any explanation? Is there any comfort? Is there any recourse?

I believe there is. A lot, however, depends on a person's own spirituality and how that translates into daily life.

If I believe that God is to blame, then I at least have someone to lash out at: someone who is more than capable of weathering the assault, no matter how furious and sustained. Even if I don't blame God for the tragedy, I can blame God for not providing a sufficient rationale. That let's me vent my frustration and anger in a safe and positive way, without hurt to myself or others.



If I believe in a God of love and peace, I can find those elements in how I relate to that God. They will help sustain me through the time of pain and reconstruction of my life. I can find them reflected in those around me who share my grief and who also reach out for some kind of mutual support.

If I don't believe in any of the above but believe in myself and my own worth and goodness, I know that my own ability to suffer and survive is not only drawn from but is contributory to the very essence of human life and human dignity. Eli Weisel has written and spoken eloquently and movingly about this from his personal experiences and observations during the Holocaust.

The renowned King Solomon of old was revered because of his great wisdom. A close reading of the Scriptures, however, will reveal that Solomon did not ask for the gift of Wisdom from God. He asked for the gift of an understanding heart.

As the world struggles to deal with the current turmoil and tragedy it is experiencing, the gift of an understanding heart is one that will not go amiss. In all the sound and fury of this time, it must be remembered that mutual understanding is the seedbed of love.

Hatred and love have one thing in common. The more you extend either one of them, the more you employ them, the more there is in the stockpile. Both grow and prosper in the giving.

It is a time to choose life and to choose love. The way of peace is a foolhardy one and demands an almost limitless courage. The way of war against a faceless and scattered enemy seems hardly less so.

NOEL SPRINGWOOD served most of his life as a Roman Catholic Priest. A Voice exclusive.

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During the past month, there have been tremendous outpourings of reassurance and support from multitudes of people toward one another in an almost unprecedented experience of collective pain and grief. There has been strong evidence of the solidarity that gives meaning and substance to human life. There has been ample confirmation of the fact that none of us is an island. I may not be able to do much for the world effort; but I can probably give just a little more comfort, hope and joy to someone close-by.

In the midst of the sound and fury, each of us can become an island of peace and a haven of love, a bastion of strength. That may sound simplistic and foolish. It is not, however, anything like the tale told by an idiot envisioned by the cynical Macbeth.

Tomorrow will be another day. What kind of a day it will be depends on how well you and me and others find the fullness and beauty of life that is our heritage and our right and our duty, to ourselves and to one another. Go for it.

Why? Why not?

NOEL SPRINGWOOD served most of his life as a Roman Catholic Priest. A Voice exclusive.

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(519)

FIRST UNITARIAN CONGREGATION VOTE

continued from page 18

PREAMBLE TO THE FOUR OUTCOMES VOTED ON

of Trustees and the Welcoming Congregation Committee have prepared four statements that would, if inserted in our Policy and Procedures Manual, affirm our congregation's support for GLBT individuals, and

WHEREAS the issues involved in affirming our support of GLBT individuals have been discussed at length by members and friends of our congregation over the past two years in various programs offered by the Welcoming Congregation Committee, at meetings of the Board of Directors and the Council of Chairs, and at two special congregational forums which took place on May 27, 2001 and June 12, 2001, and

WHEREAS we believe it is important to demonstrate that there is widespread support for each of the four statements of affirmation prior to their inclusion in our Policy and Procedures Manual,

BE IT RESOLVED

- that each of the four statements in Motion #2 be voted on separately by secret ballot,
- that each statement in Motion #2 shall require a two thirds majority of the votes cast to be accepted,
- and that each statement that is accepted be included in the congregation's Policy and Procedures Manual.

Contact information:

First Unitarian Congregation of Waterloo
96 Dunbar Road South
Waterloo, N2L-2E5
742-0432

Rev. Anne Treadwell can also be reached at:

[REDACTED]

Margaret Insley, President

[REDACTED]

Dave Keller, WCC Chair

[REDACTED]

For more information about First Unitarian Congregation of Waterloo, visit the following URL:
<http://www.gpcomp.com/waterloounitarian/>

OCTOBER COMMUNITY EVENTS

2nd & 4th Tues in Oct

Tri-Youth Pride group meets 4-6pm. This group is for LBGT high-school students. For more information call Gail at [REDACTED]

2nd & 4th Wed in Oct

On the second Wednesday of July, Glow will hold its Heart to Heart Discussion Group. On the fourth Wednesday in July the Diversity Discussion Group takes place. For more information on either group or the Coming Out Discussion Group call GLOW at 884-4569

Each Tuesday in Oct

The Rainbow Community Conversation Group meets every Tuesday at 7:30 in 373 of Hagey Hall (on the UW Campus) For more info call Glow at 884-glow

October's Topics will be:

2 Gay Politics: (Among groups within the Gay Community)

9 Gay Media (TV/Movies/Commercials)

16 PFLAG

23 Personals

30 Costume Halloween Party

For a list of groups and activities that take place on a regular basis please see page 30. Or check them out on line at www.thevoice.on.ca by clicking on Community.

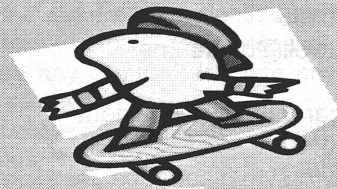
Alternate Fridays -NEW

Gay Men's Group meets from 7 to 10:30pm is open to males of all ages and orientations, with the focus on gayness of course. They will also be socializing together: dances, and movies. For more information contact Gordon at (519) [REDACTED]

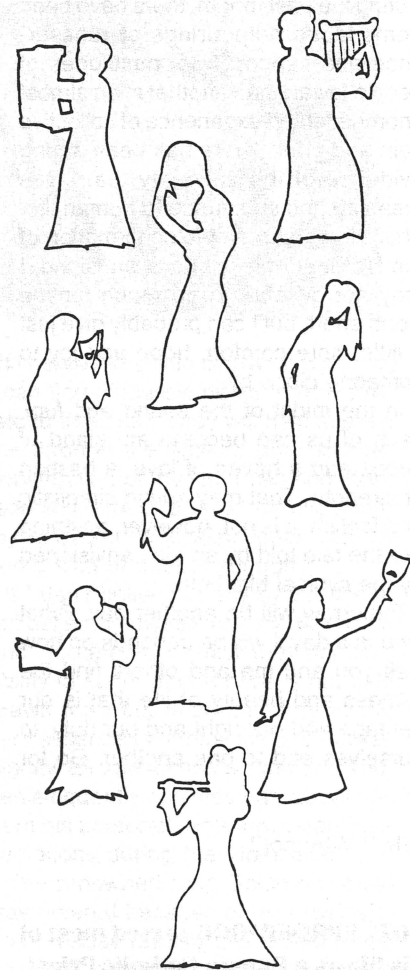
Every Sunday

Friends of Dorothy is a GLBT League was started in 1999. They are back bowling after taking the summer off. They bowl each Sunday at 3:15 pm (see classified page for more info)

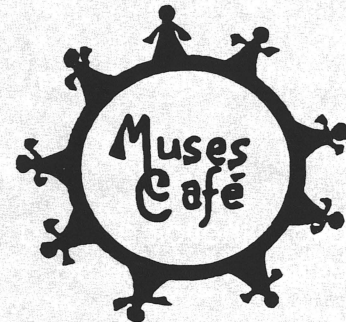
Would you like to see your event listed here? Be sure to let us know about upcoming events before our deadline of the 20th of each month!!



Do you have an event that you'd like to publicize? Get the word out by letting us know about it so we can include your event in our events section.



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thought I could sit here forever
Passing the life
and times back and forth
Across the table with you,
dear friend.*



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HIS-STORY



Confessions of a Late Bloomer Learning to Love Ourselves

By Randy Siegel

For most gay men, the greatest barrier to finding love is learning to love ourselves. Self respect and self esteem are not easily found in a closet.

Most of us grew up knowing we were different. Being sissies, faggots and queers made us freaks, geeks and outcasts. Seeking safety, many of us sought secret hiding places to shield our sexuality.

In my youth, nonconformity was my shield. I thought being a rebel would prove my masculinity. As an adult, marriage provided the perfect foil. Having a wife proved I was a man.

Coming out was my first step on the road to self love. To love myself, I had to know myself. To discover who I was, I had to find the child I once had been.

Carl Jung suggests we look closely at our favorite childhood myths, fairy tales and fantasies. The villains, not the heroes, were the ones I identified with as a child. Like them, I struggled for power but never obtained it.

I wanted power over my father who belittled me. I sought power over my sexuality that bewildered me.

I now know true power is in surrender. Once I surrendered to my father, by seeking to understand him, and surrendered to my sexuality, by accepting it, both lost their power over me.

Free from that which drained much of my self esteem, I could begin to love myself.

For most of my life, my sense of self was dictated by others' opinions of me. As an adult, I traded nonconformity for conformity hoping to gain others' respect.

I married the right girl, joined the right club, became active in the right church and went into business. My imperfect life appeared perfect. After coming out, its thin veneer began to peel.

Today, I am beginning to take my own counsel. By listening to the sound of my heartbeat rather than the pulse of the public, I perpetuate self love.

Loving myself means loving my darker side. Since childhood, my selfishness was a part of my shadow.

Most of my life I lived in guilt, for try as I might I am not selfless. Most times, I put my own needs before others'.

I wanted the best seat in the house, the largest piece of cake and to be the first in line. I still do but accepting my selfishness overpowers the need for self forgiveness. Shining light on my shadows transforms darkness into light.

Along with my dark side, I possess special gifts. I believe when I use them to better the world I increase my self esteem and stimulate self love.

Writing is one of my gifts. Less than a year ago, I left a 20-year career in marketing to write. I enjoy sharing what is in my heart. I believe there is ministry in my writing. I believe there is ministry in anything we do with passion.

Allowing ourselves to do the things we love

clears the road to self love. This applies not only to our work but every aspect of our lives.

"Treat yourself as a lover and you'll become your best friend," a close friend once advised. "Make time for the things you love," another wisely counseled.

When I purchase fresh flowers, I love myself. When I take time from the busy day to be still, I show myself I care.

I am still learning how to make myself a priority. I am learning how not to be so hard on myself.

The road to self love starts with self esteem and for many gay men and women herein lies the challenge. Only after embracing our authentic selves, can we begin to love.

Randy Siegel is an Asheville, NC-based writer and speaker who specializes in the challenges of coming out later in life. He can be reached through The Voice or at [REDACTED]

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Kitchener, ACCKWA, 85 Frederick St., Thurs. 4 pm to 7 pm
For more information 883-2251

Waterloo Region Community Health Department AIDS/STD Program
or ACCKWA, The AIDS Committee 570-3687

POVERTY: The Experience of a lifetime

By Darrin Stanley

Poverty is nothing less than a human disease, which follows each generation down through history. It acts as a destroyer, threatening any optimism, and causing sorrow and despair; squeezing each drop of hope from individuals who know what it is like to live in its grasp. Families and individuals that find themselves in this category quickly realize how tough life can be.

Growing up in a middle class family, I never dreamed that I would one day find myself homeless, alone, and emotionally broken. It came on so quickly, without warning. One day I was an assiduous person, who was enjoying life, and the next I found myself searching for a place to sleep for the night. Shameful as that felt, it didn't compare to the spectacle of begging for money, and worse, walking into the social assistance office for help.

At the exact moment that I was requesting assistance I felt as if my life was not worth keeping. I kept this to myself, refusing to tell friends or my family. I felt worthless, dirty, and useless as a human being. I wouldn't associate with anyone, and for a while I contemplated ending my life. I was at the lowest point in my life, and hope was dissipating before I could react to my situation. Living among other people didn't help me either.

I was placed in a temporary shelter for the homeless. It is hard to function properly in an atmosphere that is full of madness. Not all the guys who lived there were in the same predicament as me. Some were from the local mental institution. Not understanding anything about those with mental illness I remained in an offensive position for the whole time I was there. I remember laying in bed at night thinking about how all this happened, and wondering if I would ever get out of this place. The only way I could fall asleep was by crying, and I did a lot of that. I had never been in a place like that before, and I began to realize it would take all

the effort I had to get out of that precarious circumstance.

A week later, I was placed in a boarding house. It turned out to be the worst place I had ever lived in. There was more verbal abuse in that place than I care to mention. The food was not fit for a dog to consume, and the rooms lacked proper heating. There were many nights that I had to wear my clothes in bed because the room temperature was extremely cold - I would see my own breath. Not deterred by the owner's ignorance, I forged on, and three months later I was able to find a better place and avoid further provocation.

My hope began to flicker again. I felt more relaxed than I had been, and I had time to think. I refused to put my pain on alcohol and drugs. I began to write a journal. I felt it important to keep a record of my experiences, a reminder of what can happen. I also met a friend who had sympathy for me, and offered to help me. I worked for him at odd jobs, earning extra money. I am a single male, and social services would only give me the bare minimum. As I tried to rebound from hitting bottom I was informed by my social worker that I could update my high school - an open door for me.

I was given the opportunity to upgrade my high school during the time I was receiving social assistance. Within the next two years I completed my grade twelve. I applied, and was accepted into university. I'm now a year away from finishing my Arts Degree, and I'm going to apply for Journalism within the next month or two.

My plight through this experience has taught me many things about myself and about others around me. I have learned that there are more people who are struggling daily with their lives, and what is even more devastating is there are children who grow up in this environment. I see men and women roaming about the streets, and the expressions on their faces are heart



wrenching. Many people will avoid poverty's people, either because they refuse to see it, or because they simply don't care.

Unfortunately, I'm pessimistic that our society will ever find a solution to world poverty. I don't think our governments are to blame for it all, but in this country of ours, which is one of the best places to live, one would think poverty would be less of an issue. I can only hope that those who are living in poverty will overcome their hardships, and as long as government keeps an open door of opportunity, there will be hope.

Darrin Stanley lives in St. John's, Newfoundland

The K-W Ontario Coalition
Against Poverty

- Phone: (519) 220-2159
(leave message)
- E-mail: •
kwocap@tao.ca
- This year (2001), meetings will be on the LAST WEDNESDAY of the month at 7:30 pm, at the K-W Youth Resource Centre, King St., downtown Kitchener (across from the Lyric, above the Juice Bar, beside the construction site).
- Go through the apartment door to the right of the juice bar, up the stairs, and down the hall. It is the second door on your left.

www.mattshepard.org

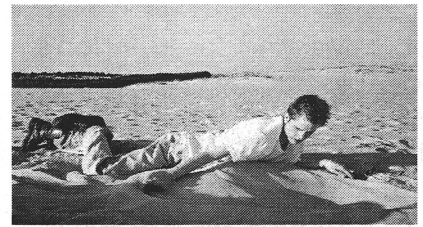
in loving memory of Matthew Wayne Shepard

“Matthew Shepard was a humanitarian, an outspoken advocate of human rights, not only for gays and lesbians, but all human beings. For those that understand the nature of intolerance that led to the death of Matthew, please understand that intolerance knows no boundaries, no nationalities.”



Dreams Crucified

Knightley, Denmark (t@x.dk)
Matthew Shepard



Seven thousand six hundred and twenty-one days, a perpetual countdown a battle against time, time that would not let hate go unnoticed, my rare tears comes in rivers now, a stream of emotions, ten thousand times any felt before

They took more than you, they stole my youth, my beliefs, my naive faith in this world, within seconds I grew up, torn from my youthful fantasies of life without fears, as my dreams were crucified with you

Why is there such hate in their eyes, when all they do is look at me, watch over me, the light in your heart now shines as the brightest star in the cold autumn night, watch over me, as I have nothing left to believe in

The Embassy Club

54 King Street East,
Hamilton, Ontario L8N 1A6
905-522-1100
www.embassyclub.net
Open Seven days a week
from 11 a.m. til 2 a.m

The advertisement features a black and white photograph of a restaurant interior with a balcony and tables. In the top right corner, there is a crest with a crown and the letters 'E' and 'C' intertwined. The text is overlaid on the image.

Public Meeting for Hamilton's Gay, Lesbian, Bisexual, and Transgender Community to discuss the creation of a GLBT Community center and a City Wide GLBT Task Force

Members of Hamilton's GLBT Community at the request of the Mayor met with both him and his staff in

early August to present initiatives that the New City of Hamilton could assist in helping our community achieve.

They were as follows:

1. The creation of a GLBT Community Centre in Hamilton's downtown core.
2. An Official Proclamation from The New City of Hamilton recognizing Hamilton Pride Festivities and

the inclusion of Hamilton Pride Festivities in all City of Hamilton Tourism Board advertisements and literature.

3. A youth support hotline and educational programs geared towards youth on GLBT issues in both the Public and Catholic school systems. A cooperative effort with the City's Social and Public Health Services Department which will assist queer youth in finding much needed information and support when they first identify as gay, lesbian, bi or trans.
4. Sensitivity training and workshops for all City employees to educate them on GLBT issues.
5. Education on GLBT issues for all community services and groups through the creation of a brochure (a GLBT social dictionary) and a City Wide Queer Task Force.

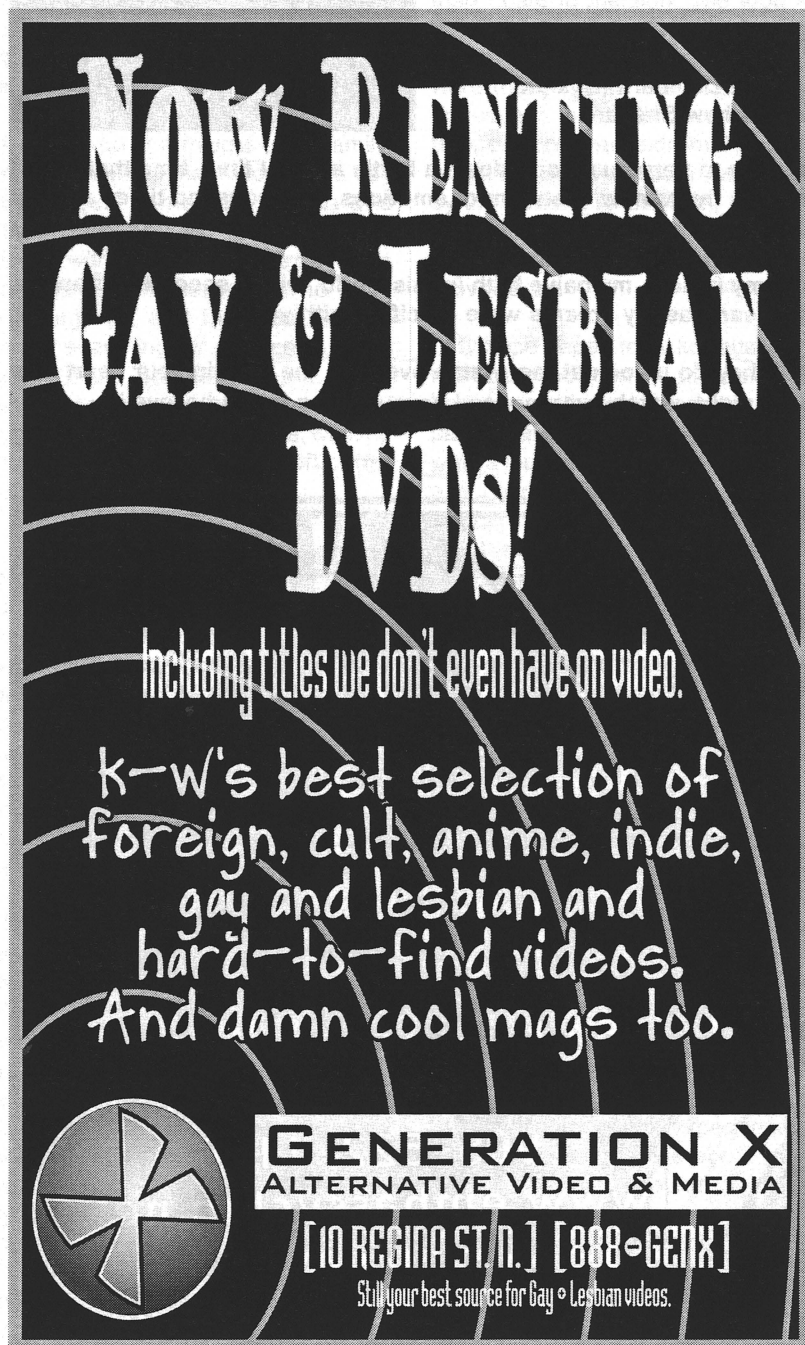
Elected officials and staff for the New City of Hamilton have already moved forward on some of the initiatives listed above. Now it is time for Hamilton's GLBT Community to look within themselves and see what they can do for both their city and the GLBT Community who live within its borders. Many of the government agencies within the city are very eager to meet with members of our community to make some of these initiatives happen. Some preliminary meetings have already taken place. A process to create a body of representatives that could officially speak on behalf of our GLBT community needs to be established and some sincere thought needs to be put into what the creation of a community center for Hamilton's GLBT Community will entail.

A Public Meeting for Hamilton's GLBT Community will take place on Wednesday, October 17th from 7 to 9pm at the Hamilton Central Public Library in the Hamilton Room (The Theatre located on the Main Level). All are welcome. The Hamilton Central Public Library is wheelchair accessible.

If you require any further information please contact:

Lyla Miklos
Director of Media Relations
Hamilton Pride

e-mail: pride@gayhamilton.com



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GAY & LESBIAN
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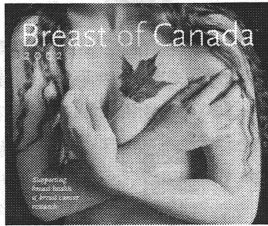
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Still your best source for Gay & Lesbian videos.

October Is Breast Cancer Awareness Month



On the dawn of the debate over the pros and cons of breast self examinations, comes a strikingly beautiful and highly informative breast health product: Breast of Canada 2002.

Produced by Sue Richards, Breast of Canada 2002 delivers a positive perspective of breasts and breast health practices. Each calendar is a full 12 x 14 inches and features the stunning black and white fine art photography of Melanie Gillis.

breastofcanada.com is your nerve center for calendar orders, and information on news, events and all things that deal with breasts and breast health.

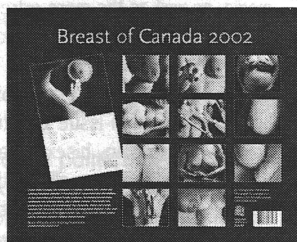
For more info contact:

Sue Richards

voice: [REDACTED]

email: [REDACTED]

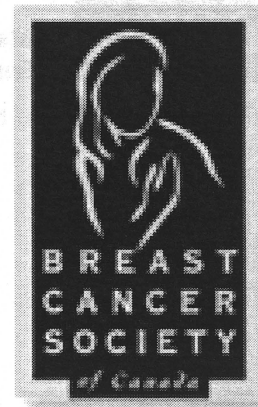
mail: P.O. Box [REDACTED] Guelph, ON, Canada. N1H [REDACTED]



Published by Art Jam / ©2001 Sue Richards/ Photography © 2001 Melanie Gillis
 TM is a trademark of Sue Richards doing business as Art Jam.

Facts About Breast Cancer

- *The cause of breast cancer is unknown and it cannot be prevented.*
- *75% of all breast growths, whether malignant or benign, are discovered during self-breast examination.*
- *Family history of breast cancer significantly increases one's risk.*



http://www.bcsc.ca/bcsc_html/

Facts About Breast Cancer

- The cause of breast cancer is unknown and it cannot be prevented.
- 75% of all breast growths, whether malignant or benign, are discovered during self-breast examination
- Family history of breast cancer significantly increases one's risk.
- 70% of women diagnosed with breast cancer have no known risk factors
- Nine out of ten growths are detected by women themselves
- As many as 2 million women in North America will be diagnosed with breast cancer during the 1990's, more than 500,000 will die or one every 10 minutes.
- Over the past two decades, the mortality rates for breast cancer have not changed.
- Eight out of ten breast growths are non-cancerous
- Increasing age is the second highest risk factor for breast cancer, being female is the highest.
- The highest rate of increase in breast cancer incidence is among women aged 60 years and older.
- The smallest detectable lump is about 2-3 mm and could contain approximately one billion cancer cells
- There is a six times greater risk if one's mother or sister had breast cancer prior to menopause
- There is up to 10 times greater risk if one's mother or sister had cancer in both breasts.
- The risk of breast cancer is slightly higher with a family history of cancer of the uterus, cervix or colon.
- The risk triples for obesity with excess caloric and fat intake.
- Male incidence of breast cancer accounts for 3% of all cases.

Dog-Gone-It

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 Pet Sitter

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 In the comfort of your home

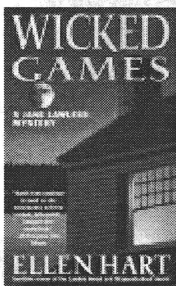
- Bonded and Insured
- References Available

Phone: (519) 885-4991



BOOKS

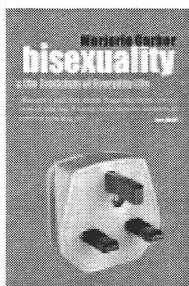
Wicked Games by Ellen Hart



Hart does it again—gives us another winner in her series featuring Jane Lawless, Minneapolis restaurateur and amateur sleuth. This time, eerie games of deceit, half-truths, secret pasts, and hidden bodies come right into Jane's own home. Her new tenant, Elliot, turns out to be a psychic helping police solve murders, and his sister, beautiful Patricia Kastner, becomes the subject of scrutiny by a private investigator. Patricia is more than a little interested in Jane, however, and Jane's lover, Julia, remains so inscrutable that Jane starts putting together a few essential pieces and realizes that they just don't add up at all. This jewel of a lesbian detective series continues to flourish.

Bisexuality and the Eroticism of Everyday Life

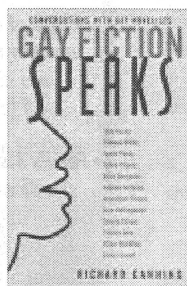
by Marjorie Garber



The world is flat. The sun revolves around the earth. Human beings are either heterosexual or homosexual. The first two myths have long been abandoned, but the third has awaited its Columbus or Copernicus. Until now. In this witty, learned, and scrupulously researched book, Marjorie Garber examines bisexuality and its many modes through a dazzling variety of critical lenses: cultural, literary, and psychological. Formerly published as *Vice Versa: Bisexuality and the Eroticism of Everyday Life*.

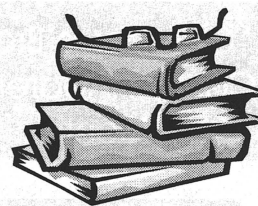
Gay Fiction Speaks : Conversations with Gay Novelists (Between Men~Between Women: Lesbian and Gay Studies)

by Richard Canning



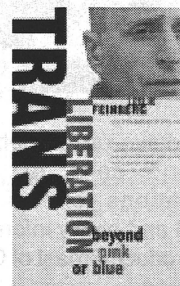
Today's most celebrated, prominent, and promising authors of gay-themed fiction in English explore the literary influences and themes of their work. Though the interviews touch upon a wide range of issues including gay culture, AIDS, politics, art, and activism, what truly distinguishes them is the extent to which Canning encourages the authors to reflect on their writing practices, published work, literary influences, and their writing peers, gay and straight. · Ethan Mordden talks about narrative style, and how he came to write *How Long Has This Been Going On?* · Allan Gurganus reminisces fondly about his

childhood love of the Bible and the "music of sermons." · David Levitt muses on the identity of the gay reader - and the extent to which that readership defined a tradition. · Andrew Holleran wonders how he might have made *The Beauty of Men* "more forlorn, romantic, lost" by writing in the first person. The resulting interviews lend a fresh perspective to the works discussed, unleashing them from the narrow confines historically applied to them and giving the writers themselves a much-deserved forum for good literary conversation.



Trans Liberation : Beyond Pink or Blue

by Leslie Feinberg



Although readers familiar with Feinberg's earlier books will not find much new material here, this collection of hir (this transgendered author's pronoun of choice) speeches, presented with a few essays by other transgendered writers, serves as a good introduction to Feinberg's ideas about the complexities of gender expression and to hir vision for a future "beyond pink or blue." As someone who faces oppression, incomprehension, and violence every day on the basis of hir appearance and the refusal to adhere to a rigid gender designation (Feinberg was once denied emergency medical treatment for endocarditis by a doctor who dismissed hir angrily as "a very troubled person"), Feinberg is in an excellent position to refute the shallow assumptions of the medical establishment and the mainstream media, as well as the more extreme views of the political and religious right. Most compelling are hir arguments on the importance of a broad-based multi-issue coalition among gay, lesbian, bisexual, and transgendered people, an alliance that could easily extend to other progressive groups. "Everyone who is under the gun of reaction and economic violence," Feinberg contends, "is a potential ally

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Uprooting "Growth" as Metaphor: 20th Century Reflections for the 21st

By Richard Grossman

Richard Grossman calls for a re-evaluation of the 20th Century's preoccupation with "Growth" as the equivalent of all that we should desire for the future. Basing his reflections on the rhetoric as well as the politics and economics of "development," he calls for a more ecologically responsible perspective which places quality above quantity in moving into the future together.

What do people want: General equilibrium? Increasing gross national product? Rational behavior at the margins? Perfect competition? Social and economic fluidity? Predictability? Export-led expansion? Accurate market signals? The competitive edge? Creative destruction? Sustainability? Rising productivity? A dynamic, humming economy? Free trade?

These are the promises and strategies of M-O-R-E. Their focus is simply producing more. Selling more. Buying more. Having more. They are what so many discussions of the nation's future are about.

For growth is IT. Growth has brought us our fantastic wealth. It will do the same again and again for us, and for anyone. It will eradicate undesirable isms, free the oppressed, restore the environment. It will stimulate the arts, save our cities, decrease human reproduction, save our farms.

I urge the expunging of the language of growth and the system of growth from the hearts and minds of those seeking democracy, fairer sharing of the world's wealth, and the integration of ecological principles into our lives and works.

Justice Via Abundance

Growth politics became a means for maximizing control over labor, resources and community by a few in the name of M-O-R-E for many. Growth politics became a way to launder people and resources into utilitarian atoms, to avoid developing what Reisman called the political channels in which people could realistically debate and consider what to do. Growth politics became the "safe" way

to prevent large numbers of people from deciding where the money went, to avoid having the blame for disempowerment of people and communities fall upon the purveyors of quantity. With growth banners flying, no one actually had to go on record against putting anything back into communities. It was hard to finger who should take the rap for rotten schools, inhuman health care, inefficient and destructive transportation and energy systems, destructive farming and financing, corporations which made products people did not need in ways which created mayhem in workplaces and beyond, and for unchanging inequalities. Since the purveyors of growth could apparently be for everything, they were able to get away with being responsible for nothing in particular.

In the context of growth politics, liberal-left-socialist aims (the social justice and participatory democracy threads sustained throughout our history) along with Robert Taft conservatism (isolationism and small town entrepreneurialism) faded with the quick metaphors. Surrounded by the dead and concealing language of growth, the empty shells of liberal and conservative goals became part of the political camouflage too as leaders and constituency groups settled for dependence upon absentee, impenetrable agglomerations — financial institutions, corporations, the military-industrial complex. For liberals, says Wolfe, "Social justice would be pursued with all the vigor of profit maximization."

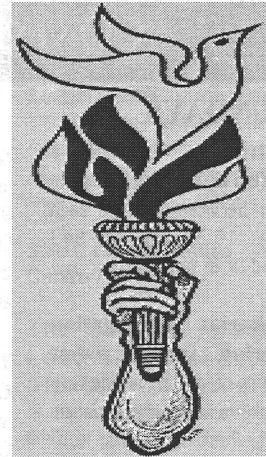
Equity and justice would be related directly to production. To quantity. Shooting for justice via abundance, the

nation could embrace righteousness without accountability. Goals became synonymous with means — never mind that the means were facilitating greater and greater concentrations of wealth and power which in turn were choking possibilities of democracy and the peoples' possibility of protecting themselves.

To the growth coalition and to most of the nation, all this was the self-evident result of the arrangements and the processes of growth. policies, affirmation of growth as goal and strategy. After all, more we knew how to do. Besides, the ticket window to American politics would come crashing down upon the knuckles of any who asked: what's really growing? Just what is growth made of? Growth for whom? At what cost? Decided by whom? What is the language of growth, and what are the images of growth and the deals of the growth coalition leaders doing to people's abilities to determine what we do with our hands and resources? What are the engines of growth doing to our neighborhoods and communities, to our ecosystems and habitats? To our fellow Earthlings overseas? To our technological imaginations? To ask these questions was to attack those who in exchange for promises of growth had pledged not to think such thoughts — us.

Excerpted from "Blue Print For Justice" Volume LIII, Nos 4&5, December, 1999 & January, 2000

<http://www.loyno.edu/twomey/blueprint>



COMMUNITY GROUPS

SUNDAYS

Westminster United Church (an affirming congregation): Services are held each Sunday at 10:30 am. at 543 Beachwood Dr. in Waterloo.

First Unitarian Congregation of Waterloo - Open and diverse congregation respecting a wide variety of backgrounds and experience. Christians, Post-Christians, non-Christians, mystics, pagans and humanists - all are welcome. 10:30 Sunday mornings. 96 Dunbar Road South, Waterloo
www.gpcamp.com/waterloounitarian/

Metropolitan Community Church of Toronto (MCC) 115 Simpson Ave., Toronto, Ontario, M4K 1A1. Phone (416) 466-6228
www.mccutoronto.com

AWARE K-W: Aware K-W. A discussion and support group for gay Christians, their parents and friends who have been disillusioned by the church's often negative approach to homosexuality. We meet the 3rd Sunday of every month. For more information call Gary at [redacted] or Ada at [redacted]
Email [redacted]

Friends of Dorothy, 10 Pin Cosmic Bowling - Sundays at 3:15 pm at Brunswick Bowling Lanes - Frederick St. Mall. \$10.00 + shoe rental, For more information contact Jason at [redacted] or email: [redacted]

TUESDAYS

Guelph Queer Equality (GQE) meets every Tuesday from 7:00 to 9:00 pm in UC536, the University Centre's Mature Student Lounge at the University of Guelph. Contact GQE at: gqe@uoguelph.ca for details.

The Rainbow Community Conversation Group Now meets on Tuesdays on the U of W Campus at 7pm. For more information call 884-GLOW.

The Rainbow Parenting Network - A forum for GLBT parents, parents-to-be, and those considering parenting. For more information call 743 [redacted]

Tri-Youth Pride - meets the first and third Tuesday of each month at Planned Parenthood - 4-6pm. For more information call Gail at [redacted]

WEDNESDAYS

GLOW's Coming Out Discussion Groups explore issues in sexual orientation; University of Waterloo, 7:30-9:00 pm. Information: 884-4569. **A social gathering follows the discussion group weekly from 9pm to 11pm.**

Hamilton Coming Out Proud Discussion Group meets every first and third Wednesday of each month. Meetings start at 6:30 pm. Call us for more details: 905-526-1074, toll-free 1-888-338-8278 - info@gomorrah.com

Rainbow Chorus: Holds rehearsals every Wednesday Night. The first rehearsal of the new season is Wednesday September 6th, 7:30-9:30 pm at the Guelph Unitarian Fellowship, 122 Harris St. at York Rd., Guelph. For more information call Robert at [redacted] or [redacted]

Discussion Group: A group for people aged 16-25, sponsored by ACKWA and held in Waterloo, 7:00-9:00 pm. To join, or for more information, call ACKWA at (519) [redacted]

Wednesdays, 7pm to 8:30pm, Oasis Club, 146 Wyndham St., Guelph. For more info, call Marilyn at (519) [redacted]

Alice's Dinner Club, a Hamilton gay and lesbian group of food connoisseurs meets every 2nd Wednesday at 6:15 pm. For information call Joan/Barb at [redacted] or Michael at [redacted]

Women For Sobriety - Create a New Life, a drug & alcohol addiction support group for gay women, meets

THURSDAYS

Hamilton Transsexual Peer Support Group (FTM - MTF) If you are post-op or pre-op transsexual or are dealing with gender dysphoria, come join this bi-weekly peer support group. 6:30 pm to 8:30 pm at the Hamilton AIDS Network, 512 James St. N. For further details, please call (905) 528-0207 ext.43, or e-mail: htpspg@gto.net <http://home.golden.net/~kcr/htpspg/htpspg.html>

BI-MONTHLY

PFlag (Parents, Family and Friends of Lesbians and Gays) meets bi-monthly. PFLAG is a support group for those with an LGBT family member. Children or teens with a gay parent(s) may also seek support from our group. Call Evie at [redacted] (Kitchener) or Sue at (519) [redacted] (Cambridge) or email them at: [redacted]

Want to add a resource? Contact The Voice today!
[redacted]

Do you have a group that is not listed here? Would you like to change that? Email us at [redacted] or call us at (519) [redacted]. Help us keep our community up-to-date!

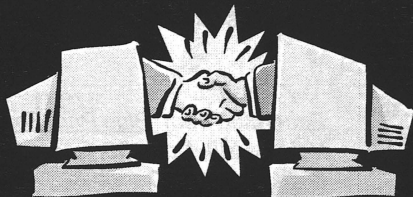
The Voice Magazine is always interested in what you have to say. We encourage you to write and give us feedback in our "Have Your Say" section. We also are looking for submissions of poems, articles, essays or pictures. Would you like to write a monthly column about whatever interests you? If you have a group that has an up-coming event please let us know at [redacted]

Email: [redacted]

Call: (519) [redacted]

Snail Mail Address: is on page 3

The Voice Magazine On Line



<http://www.thevoice.on.ca>

COMMUNITY LISTINGS

KITCHENER-WATERLOO

ACCKWA (The Aids Committee of Cambridge, K-W and Area) 85 Frederick St. E., Kitchener, Ont., (519) 570-3687

Anselma House: A crisis shelter for abused women with or without children. 24 hour crisis line: (519) 742-5894

BMC (Brethren Mennonite Council for Lesbian & Gay Concerns): A social group that provides support for Mennonite GLBT people, their friends and families. Various events throughout the year. For info write P.O. Box 43031, Eastwood Square, Kitchener, ON N2H 6S9, or call Colleen at [REDACTED]

Coffee Club - If you like to drink coffee and just chat. For more information call - Peter at [REDACTED]

Gay Men's Group - is a social group for males of all ages and orientations. For more information call Gordon at (519) [REDACTED]

Global: is available to help anyone in the Laurier community who is dealing with LGBT issues. Staff, students, or faculty can reach GLOBAL directly at the club's e-mail address 00global@mach1.wlu.ca Laurier Peer Help Line 884-PEER.

GLOW Phone Line: 884-GLOW. Information and peer support.

K-W Distress Line- (519) 745-1166

Sexual Assault Center: KW.....(519)741-8633

Waterloo Region Alliance For Equal Rights-Kitchener-(519) 743-[REDACTED]

Women's Centers: UofW (519) 888-4567 ext. 3457

WOODS: is a social club for lesbians in K-W and area.

GUELPH

ACGWC (Aids Committee of Guelph and Wellington County) 2 Quebec St, Suite 206, Guelph Ont., (519) 763-2255

GUELPH QUEER EQUALITY (GQE) University of Guelph - gqe@uoguelph.ca

HOWL: Hanging Out With Lesbians is a social group for women (lesbian, bisexual, transgender and gay friendly) ages 25 and up who are active in Guelph and area. Women may contact HOWL through Outline (519) 836-4550

OUTline: A support and resource phone line for people dealing with LGBT issues at the University of Guelph. Phone lines are closed Wednesdays and Saturdays (for the summer) Open 7 to 10 pm other evenings. Call (519) 836-4550.

outline@uoguelph.ca
www.uoguelph.ca/~outline

Rainbow Chorus: is a choir that performs and will also be hosting dances for the LGBT community starting again in September. For information you can contact Robert at [REDACTED] or Cory at [REDACTED] <http://www.webpoint.net/~cory>

Sexual Assault Center: Guelph.....(519)823-5806

HAMILTON

Alcoholics Anonymous--For the location and time of the Gay, Lesbian and Alternative Lifestyles Group in Hamilton call: (905) 522-8399.

Alternatives for Youth- 126 James St. South, Hamilton - 527-[REDACTED]

Anonymous HIV testing by appointment 905-546-3541--walk-in sites: YWCA--75 McNab Street - Wednesdays 4:00 p.m. - 7:00 p.m. 905-546-3541-Hamilton General Hospital Outpatient Dept. Thursdays, 3:00 p.m. - 5:30 p.m. 905-546-3541

Community Education 546-3541 to book a presentation or consultation

Emmanuel House Palliative Care Good Shepherd Centres (905) 308-8401

Gay, Lesbian & Bisexual Centre at McMaster University, Hamilton Hall Room 412 - Call 525-9140, ext. 27397

Gay, Lesbian and Bisexual Youth Line 1-800-268-9688

Gay Fathers Support Group- 3rd Tuesday of each month. For information Call 522-[REDACTED]

Greater Hamilton Gay & Lesbian Business Association (905) 526-[REDACTED]

GLBT Centre at McMaster Office Hours: Monday to Friday, 9:30 to 4:30 at Hamilton Hall, Room 412. (905) 525-9140, Ext. 27397 or e-mail: glbt@msu.mcmaster.ca
www.msu.mcmaster.ca/services/glbt/glbt.htm

Hamilton Aids Network -- 528-0854 Anonymous Testing for HIV appointment only --546-3541

Hamilton-Wentworth Regional Police--General Assistance: 546-4925 Jane Mulkeiwich, GLBT Task Force 546-4910 Complaints against Officers 546-4776 Street Crime/Hate Crime: 546-3831

Hamilton-Wentworth Regional Public Health Department- Sexually Transmitted Disease Services, Tuesdays and Thursdays, 4 to 5:30 pm. A walk-in clinic; no Health Card required. Hamilton General Hospital, Outpatient Clinic

Kindred Spirits: a social and recreational group for lesbians and bi-sexual women in the Hamilton/Burlington/Niagara area. (905) 541-[REDACTED]

[REDACTED]@hotmail.com

Narcotics Anonymous Hamilton: (905) 522-0332 Brantford: (519) 759-2558 St. Catharines: (905) 685-0075

PFLAG--Parents, Family and Friends of Lesbians & Gays. For information call 662-[REDACTED]

Sexual Assault Center: Hamilton.....(905)525-4162

Sexual Health Information Line 905-528-5894--Confidential telephone counselling and information provided by a Public Health Nurse regarding sexual health issues--M-F 8:30 a.m. - 4:30 p.m

Street Health Centre-- Wesley Centre 777-7852

The Golden Horseshoe Leather Association (Hamilton) Monthly meetings are held on the first Wednesday of each month & there is a bar night on the second Saturday of each month. Men interested in the Leather/ Denim lifestyle are invited to attend both. For more information email Secretary - Ron at [REDACTED] or phone (905)-[REDACTED]

Women's Centre of Hamilton- 75 MacNab Street South, Hamilton 522-0127

BRANTFORD

A Rainbow of Hope. Brant County HIV/AIDS Support Group. Call 753-4937 ext.261 for information. All calls confidential.

GLBT adult social/support group of Brantford and area. A safe place to meet people and be yourself. call 752-5132 ext.34

GLBT youth support group of Brantford and area. 753-4937 EXT 261

Pine tree Native Centre Of Brant Presents: PFLAG... Parents, Families & friends of Lesbians & gays Support group meetings held 3rd Tuesday each month. 7:00-8:30pm. all welcome. call 752-5132 ext.34 for details.

The Coalition for gay, bisexual, lesbian and transgendered youth of Brantford and area. (519)753-4937 ext.261. call and leave message. All calls will be returned. We advocate for you.

To find out more information about anything else happening in Brantford email: [REDACTED]@yahoo.ca

CAMBRIDGE

Sexual Assault Center: Cambridge.....(519)658-0551

Classifieds

Community Listings

If you have a group or event that you would like to have listed in our Community Listings please let us know! Likewise if you have any new information for your group or event contact us so we can keep things right up to date.

Or if you'd also like to be listed on our website:

Transgender Issues

We are a transsexual support group, run for transsexuals, and any one else who are supporters or family or friends.

We try to get updated medical info. for our members, as well as useful tips for anything from daily living and coping skills all the way to makeup and tricks to enhance your breasts.

<http://communities.msn.ca/UKTransgenderIssuesUK&navtyid=261>

WANTED

Single professional woman looking for a mature, intelligent, responsible, kind, caucasian gay male who is healthy and interested in fatherhood.

email:

or

Write to The Voice (Address on page 3 - attention C-1) or call us at The Voice and we'll pass your message along.

The Voice Welcomes Your Submissions
If you have something you'd like to submit, please write, email, or phone us today.

The Voice Magazine

P.O. Box [REDACTED]

RPO Evergreen

Kitchener, Ontario

N2M [REDACTED]

Phone: (519) [REDACTED]

Email: [REDACTED]

The Voice Magazine is On Line at:
www.thevoice.on.ca

Friends of Dorothy is a GLBT

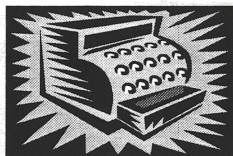
League was established as another way to bring the GLBT community & friends together. The League was started in September 1999 with 8 Bowlers



we had grown to over 40 Bowlers.. The League also believes in supporting the GLBT community, each year we hold a Charity

Bowling Tournament, where we raised over \$2,300 for Cancer Society-Breast Cancer & Hospital for Sick Kids-HIV Care.

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The Voice Magazine online - community at a glance!

Voice Classified Ads cost \$20.00 a month. Advertise your product or services to the LGBT community. Do you have something you'd like to sell? Are you looking for that someone special or want to make new friends or start a new group? Voice Classifieds are a great way to let others know about your product, service, merchandise for sale, or your new group.

(519) [REDACTED]

Mailing address is at top of page

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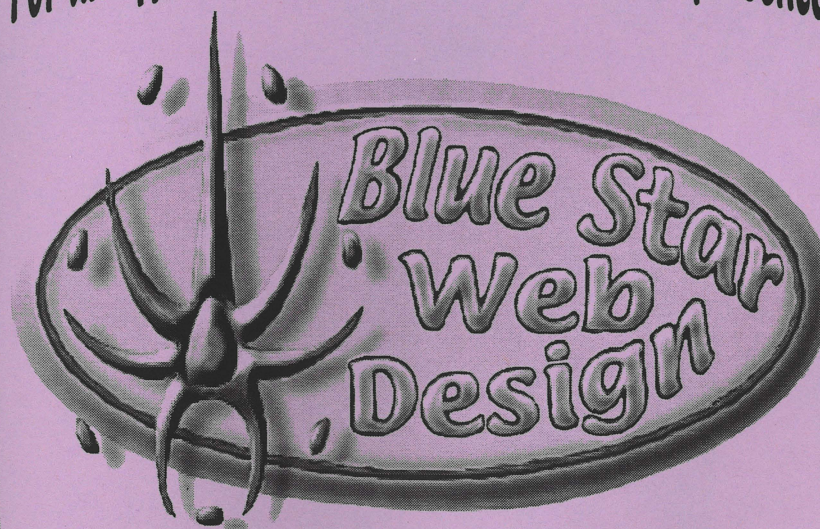
Saturday 10:00 a.m. - 5:00 p.m.

Sunday 12:00 noon - 5:00 p.m.

INSULATORS

After the telegraph was invented in 1844, insulators were used to attach the transmission wires to the poles. With the coming of the telephone, their usefulness increased. It is estimated that over 3,000 types were developed. Collectors today value some of them very highly. The threadless type, for example, often brings prices of several hundred dollars. Colour, rarity, and age are all important factors to consider when evaluating insulators. In the 1960's N.R. Woodward developed a standard system of identification using numbers with a "CD" prefix.

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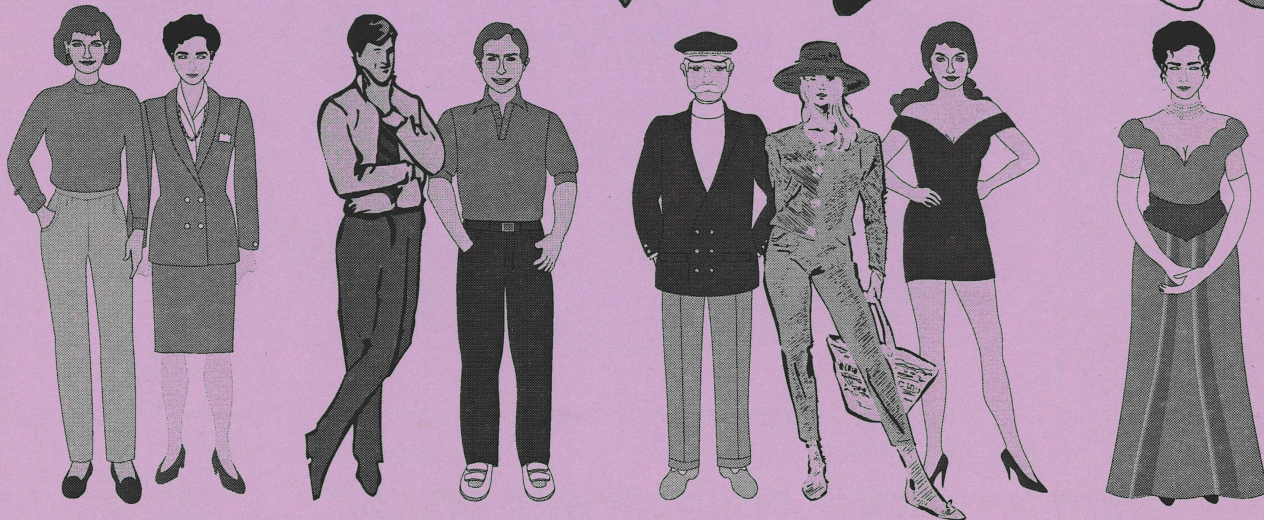
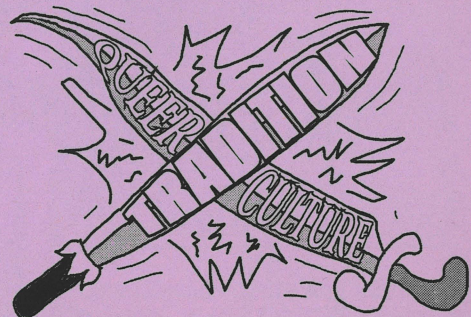
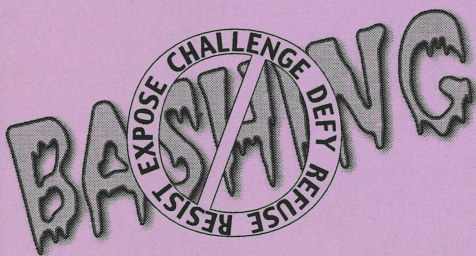
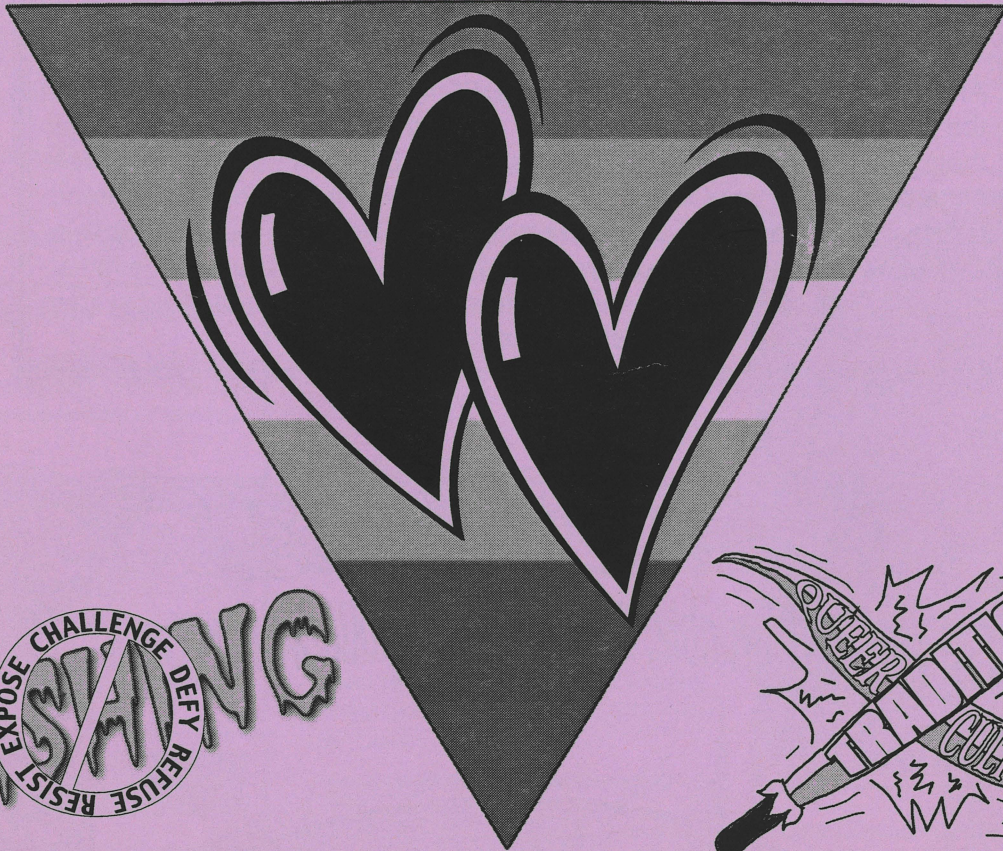
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The Voice

LGBT/Alternative
Lifestyles and Culture
for South Central/Western Ontario

*The Voice Magazine thanks everyone for making Volume Three another great success!
The Voice remains dedicated to contributing to a healthy and vibrant LGBT community!*



We LGBT have many identities and one goal, the freedom to be who we are and live in harmony with all other human beings on this very small planet.